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ART. I.—MASSON'S LIFE OF MILTON.

The Life of John Milton. Narrated in connection with the Political, Ecclesiastical, and Literary History of his time. By DAVID MASSON, M. A., Professor of English Literature in University College, London. With portraits and specimens of his handwriting at different periods. In three volumes, 8vo. Vol. I. Boston: Gould & Lincoln. 1859. pp. 658.

THIS work is indeed a more lasting monument than the marble of Westminster Abbey, to the memory of Milton. It is singular that English literature has never before had a complete life of him. There have been biographical sketches enough, not without merit, by Todd, Mitford, and a host of others; but they have chiefly served as introductory to some new editions of his works; and in them he has been regarded almost wholly as the scholar and poet, "whose soul was as a star and dwelt apart." This volume is the fruit of our mod-

ern criticism, which grasps the idea of history, as no longer the bare chronicle of the Past, but in its connections with the growth of society in letters, art, and religion.

The life of such a man must be so read, to be fully understood. In a few instances, as of Spinoza in his chamber at Amsterdam, never crossing the threshold for months, there is an utter severance of the mind from real life; and we might suppose the *Ethica* written in the moon, as well as in our own world. But a great poet, a Dante, a Schiller, must be the outgrowth of his age. We can only thus measure his height, and fairly weigh his defects. He may seem a solitary theorist, but he is an insulated conductor, which has gathered its fire from the atmosphere around it; and when the communication comes, it is with a flash and a shock that shake the ground. This is especially true of Milton, whose life was cast in the chaos of an English Revolution, when all opinions and social forms were in the process of a new formation. It is in the biography of such men that the history of the struggle must be traced. As we open the pages of a Clarendon and a Whitelocke we see all the characters of the changeful drama before us; the English manhood of Hampden, the spotless loyalty of Falkland, the republican fanaticism of Vane, the iron will of Cromwell. Among these, Milton represents that ideal spirit, which filled so many noble minds, brooding over the dream of a Christian Commonwealth; martyrs of civil and religious liberty, but always too lofty for the coarse details of a Parliament; and at last surrendering all to a worse Charles than him they beheaded.

We must, however, say a word of the author, before we enter on his subject. This is no ephemeral work, but the ripe fruit of years. Mr. Masson has taken up his labor, in the wish to make it worthy of the name he reveres; he has given to it minute, careful research, and drawn his material from the parish register and academic roll, as well as all the sources of civil or literary history. One of the best sketches of English poetry from Spenser to Milton is furnished here, written with critical finish. The book, indeed, will frighten many with its formidable dimensions, for it is already an octavo, and two more are to come. We must, in some cases, blame its excess of material. We do not care to wade through such details of academy or college, to exhume the Rev. Richard Stocke, with a hundred more, long laid in just oblivion, when we would be enjoying the society of Milton himself; nor do we think it any addition to know all about Hobson, the carrier, albeit the poet wrote two humorous epitaphs upon him. Yet we will

not quarrel about this. Such labor has its worth, in gathering the "*desiderata curiosa*" of the past; and the fault leans toward a virtue, in this day of sketches for railway reading. Our author has done his work, with the conscientious care of the old architects, who carved the stone head of a spout as well as the great chancel window. The poet reposes under the shadow of a literary cathedral.

" And so sepulchred in such pomp doth lie,
As kings for such a tomb would wish to die."

The style of the biography, save here and there a Carlylesm, to be regretted in a writer so free from affectation, is terse, manly, and contains passages of descriptive beauty, which bring back a fair English landscape of Wilson. Of more importance is the stand-point of our author, as to his political and religious affinities. Mr. Masson is by no means a virulent, party writer, but a liberal scholar, a literary Independent. Yet he is far from the impartial critic he should be. He comes to his work with a disposition to identify himself too far with the spirit, of which Milton was the type; and is thus often unjust to the noblest sentiments, which upheld the throne and the Church. To write such a history asks, indeed, a rare balance of powers; and it seems impossible for an Englishman to free himself from the passions, handed down since that day to both Prelatist and Puritan. But we have had enough Macaulays, who love to hold up, like the revolutionary butchers of Paris, the heads of Charles and Laud on the pike-point of an article; and enough, again, who worship the Royal Martyr and defend the Archbishop as the representative of Catholic principles. It is surely time for an impartial criticism.

We shall attempt such a review of the work and its subject, although, of course, it must be a brief one. Indeed the volume before us only embraces the early part of Milton's life. Mr. Masson divides it naturally into three periods; the first here given us, reaching to the outbreak of the Revolution; the second, the political career of Milton, to the close of the Protectorate; the third, his age, when he retires after the Restoration to write the *Paradise* and to die. The division happily confirms all we have said of the connection of the poet with his time. But while we are chiefly concerned with the life of the young scholar, we shall study there the causes and beginnings of that contest, which rent England asunder.

It is with delight we turn to this full record of Milton's youth. We love to linger on those thirty years, when his genius rose without a cloud on the sky of English letters, and

promised a career of undimmed glory. Milton is indeed the same stately intellect everywhere, in youth or manhood, in his prose or his poetry. But the life of the poet and that of the man seem two distinct biographies; the *Comus* and the *Paradise Lost* are the fair morning and evening of a day overcast with storms. We see before us, in the picture of Masson drawn with a Flemish fidelity, the old house in Bread-street, where the good scrivener lived under the sign of the Spread Eagle, and look through the gable window on the household group at evening; the father, himself maker of a few Puritan hymns, reading perhaps Norden's "Progress of Piety, whose jesses lead into the harbour of heavenly heart's ease," while the eldest girl and her brother John turn over the pictured Bible; or we follow the boy in his rambles along Cheapside, and by Paul's cross; or among the 'pigeons' of Paul's school, gazing at the formidable words painted on the panes, '*aut doce, aut disce, aut discede.*' The face in the frontispiece of Milton at ten, is of a healthy English lad, very unlike the sentimental fancy piece lately hung in our shop windows. It is pleasant to know that he was not a precocious, but only a studious youth, and had written nothing till fifteen but his version of two Psalms, still preserved for us, over whose 'golden-tresséd sun' and 'tawny king' the critics have spent so much vain labor. He enters Christ College, Cambridge, in 1624, a 'lesser pensioner.' Mr. Masson has given a careful chronicle of the old University life, where the students were duly drilled in the Trivium and Quadrivium, taught to hammer on the anvil of Ramusian logic, and repeat the quaint theories of science, which the Baconian genius had not yet driven from their owls' nests. But Milton's noble tractate of Education will best show us how high and large was his own ideal of Knowledge above 'the ragged notions and babblements' of that age. The college discipline was of the antique sort; and it still remains a question, although our critic stoutly resists, whether Milton were not whipped: a solace we should be sorry to take from any, whose remembrances of boyhood might be soothed by the knowledge, that the bard of *Paradise* had a closer acquaintance than in verse with the 'nodding birch.' He was a ripe scholar in classic learning. Several of his academic 'Pro-*lusions*' are translated here, full of Miltonic glow, but grandiose, and stuffed, like most college themes, with Pythagoras, the melody of the spheres, Endymion, and the sacred Nine.

But we find, as with few minds, even at this early stage, the character of Milton. Of a calm, lofty intellect, with little disposition to active life, dwelling among books and his own thoughts,

choice but warm in his friendships, his was one of those rare natures that ripen inwardly, to open in full bloom. During these seven years he was already 'muing his mighty youth.' Not only some finished Latin verse, and the exquisite pieces on 'Time,' and 'Shakspeare,' but the "Ode on the Nativity," saw the light; the noblest lyric which England had read since Spenser. There is hardly an instance in literary history of such finish in a first work. In that fair youth, the "Lady of Christ College," as Aubrey gives his nickname, with his auburn hair hanging over his ruff, his oval face and dark gray eye, was the 'harmonical and ingeniose soul,' which should breathe new life into English poetry.

But we trace distinctly at this period the moral individuality of the man. There appears, under this almost feminine delicacy of organization, an austere, self-poised strength, remarkable indeed. A scorn of college vices, a purity of conscience that belongs to his inmost being, are seen in his writing, and in his daily life. His Puritan education had not narrowed the scholar, or impaired the poetic taste, but only deepened his native character, and this character lay at the root of all his nobleness. We are of those who believe that such a moral power is essential to the highest poetry. Genius is often thought to be akin to a certain licentiousness of mind, above the rules that fetter vulgar spirits. But it is blasphemy against the high law of that beauty, whose root is truth; for only a deeper faith, a purer heart, lifts a Milton or Wordsworth above the herd of literary men, with whom poetry is a half-sensuous passion, above the splendid deformity of a Byron, and even, in our view, the selfish art of a Goethe. Our canon of art is best spoken in Milton's own words: "He who would not be frustrate of his hope to write well hereafter in laudable things, ought *himself* to be a true poem." Yet the virtue and the vice of a great nature are near allied. This self-poised grandeur of mind in Milton could become a pride, to embitter his domestic and social life. We fully agree with Masson that such a nature must have, above most minds, a strong consciousness of its own power. There has been much folly written in this day of Carlyleism about the unconsciousness of genius; and they who talk of Shakspeare as if he were an impersonal being, have never read his sonnets. Genius is always self-conscious. But we cannot with Masson hide the defect of Milton's character. He was an egotist; a sublime one, indeed, but this feature is far too prominent in all his writings; it lay at the heart of his fond theories, his Stoic scorn of even wise social traditions; and, we must add, it was the one great vice of the religious system, in which he was

nursed. We are far too prone to pass by such faults, in the dazzling light of such a mind. The conception of Milton himself reveals a deep moral truth, when he paints the Power of Evil as the 'archangel ruined;' and we have sometimes felt, in his haughtier moods, that he unconsciously drew that picture out of the depths of his own being.

And here we open the most delightful portion of his life; seven years of pure literary growth. We shall only touch here on the change which had taken place in his professional plans. He had designed to enter the ministry of the Church; but this he now renounced. He gave no other reason than his unwillingness to make the subscription required of the clergy. We cannot think with Mr. Masson that the fact of having already done this as a student proves anything in the case; for to a mere student and a candidate for Orders the same articles would hardly be read with the same eyes. We are inclined to think that he had already grown into a doubt of the theory of the Church, as well as a dislike of Laud. But we shall turn again to his religious history. At present we see him surrendering himself to a life of poetic labor. In his father's house at Hopson, amidst the orchards and green hedge-rows, where the Colne winds through the meadows, and the battlements of Windsor tower over the groves of elm and cedar, he found that education in the beauty of the outward world, which overflows in his first poems. It has not, we think, been sufficiently noted how close and delicate an observer Milton was of nature. It is not with him the direct subject of poetry, as with a Thomson; still less has he any of that sentimental nature-worship, which we find in our modern bards; but that keen eye with which a Wordsworth traces the hue of a violet, or the trembling shadows on the lake, is as truly his. We have been struck above all with his love of flowers. They bloom everywhere in the Eden of his verse, with all rich and manifold coloring, as the light pervades the imagery of Dante. In these years of quiet life, his genius rose into full power; the *L'Allègre* and *Penseroso*, the *Arcadia* and *Comus* were written; and England saw with wonder a young Puritan take at a step the vacant throne of Spenser. The charming episode of the Italian journey completes the sketch of the poet's youth. We know no nobler portrait than of this young English scholar, amidst the marvels of the classic Past; honored by the choicest spirits of Florence and Rome, the guest of Manso, with whom Tasso had found a last home, yet frankly avowing his Protestant faith under the shadow of St. Peter's, and returning, in his own words, "sound and untouched from all profligacy."

It foretold the healthy manhood which he was to pour into English literature.

We have dwelt thus long on our sketch of the character, because this only can prepare us for a knowledge of his poetry. It is not our purpose to add another to the hundred essays, from Dryden to our day. He has taken his place among the crowned heads of literature; and his great epic, while it is read far less than it is praised, receives the homage of the world. We shall look at his poetry in that light which seems to us to open the noblest criticism, its relation to the man and to the mind of England; for we hold that the great poet is not the mere artist, who makes finished verse, but the prophet, who breathes his own lofty convictions into the heart of his time, through his divine songs; as Homer was no playful mythologist, but the religious mind of Greece, and Dante the teacher of all that was purest in the religion of the middle age. There are in the history of every literature two periods. The first is when poetry and art are the healthy outgrowth of the intellectual and moral manhood of society; when the poet dwells in no dreamy world of sentiment, but in the world of real men, and his writing is, in Goethe's phrase, 'poetry and truth out of life.' The second is the age of the *dilettante*, when poetry becomes an art of words, a '*curiosa felicitas*;' and the bard fashions his sonnets after some Della Cruscan model, or retires into his sentimental Arcadia, to worship nature and sigh in dainty idyls.

It was thus with the literature of England. The genius of Spenser had embodied in the 'Faerie Queen' the faith and romantic feeling of the great age of Elizabeth; and he still towered over the men and times that followed him. His prodigal fancy, his verse of 'linked sweetness long drawn out,' created a school of poets; but it degenerated soon into an imitation of his manner without his spirit, a 'crude surfeit' of pastoral and sonnet, not without here and there a beauty, but spoiled by the excess of tasteless imagery. With what weariness we read that monster of florid architecture, Fletcher's 'Purple Island,' an allegory of man, spirit, soul, and body, spun in twelve cantos, in which we have all the details of anatomy in Spenserian verse; Visus, Auditus, and the Cave of Gustus, 'the isle's and prince's taster;' and anon all the mental and moral powers treading their awkward dance in rhyme. We love indeed the rich beauties of Browne and Drummond of Hawthornden; but we find everywhere the same meretricious taste. It was an age like that of Marini, of cold conceits, or mock sentiment. The style of Donne gives us the last petrification of art. We cannot dismiss him with the sneer of Johnson; we love, in spite of

all his faults, that keen, brilliant wit; his verses glow at times with the softest fires of the opal, but they are cut in stone.

A new life of English poetry was needed. But to produce it there must be a new and manly spirit, which should be born out of the conflicts of the time, and breathe somewhat beyond the voice of purling streams, the piping strains of the pastoral, or the half-sensuous religion, with which a Habington wooed his Castara. It found that voice in Milton. He was in one sense another Spenser, with the same rich fancy, the same wondrous ear for the harmonies of language. Indeed, the mere word-power of Milton appears to us without a parallel, in the whole range of English verse. It has been well said that a catalogue of names is music from his lips. He had studied the magic of sound, from the simplest melody to the harmonies of angels, from the curfew bell, 'swinging slow with sullen roar,' to the 'harsh thunders' of the infernal doors. Yet we see in him how the highest genius can use, yet not be fettered by its instrument. Gray shows his art too coldly; and even in Tennyson, our most musical poet, the dainty words steal us away from the thought; but in Milton there is the higher art, that conceals art. But, to complete our comparison of him with Spenser, he had, beyond what we have named, certain elements which the bard of Faeryland did not possess, and which make a nobler type of genius. We cannot, indeed, compare two great poets, although it may furnish a brilliant antithesis, as in Macaulay's Critique of the Paradise and the Inferno. We may as well compare a palm with an oak. Each is an individual. Milton recalls Spenser more in his early poetry; but it is seen far less in his Epic, when he had thrown off the over-luxuriance of his first Master, and risen into the more perfect form of his genius. He brought to his art a severer mind, chastened by more classic models. But his peculiar power is that *imagination*, that creative, informing idea, which gives unity to a work of art, as distinct from the *fancy* which runs riot in the Faery Queen; the same power that built the stately walls of his Paradise after the law of epic harmony, or in Shakspeare traced the one conception of a Lear through all the moods of human passion. And lastly, he brought into our English poetry that moral strength, which came from a character moulded by religious faith, and made earnest in the strifes which then began to awaken the English mind. His Puritanism as yet had not developed into any political or religious revolt; it only gave him manhood of thought, and chastity of heart. It is often said that Puritanism has had no poetry and no literature. But while we see all its ungenial elements, when it became a nar-

row sect, we must not forget its true and living power. It grated harsh thunders in its doggerel Psalmodes; it scowled on the drama of Shakspeare and Jonson; but it poured forth in John Howe strains of a gorgeous eloquence that mingles with the music of Jeremy Taylor; it touched the lyre of Marvell; it sang out of the prison in the sweet verse of Wither; and gave a pure, austere grace, that in Milton restored the moral life of poetry.

We turn in this spirit to the earlier poems. Much as the *Paradise* is worshiped, there are few who read his lesser works, unless it be the *Penseroso* and *L'Allègre*, which will always hang as twin cabinet pictures in the gallery of English beauty. But we confess, albeit it be deadly heresy, a more 'homefelt delight' in them than the grand epic. The *Paradise* is indeed the stateliest work of human genius. Its conception is beyond that of the *Iliad* or the *Aeneid*, and it is glowing with pictures of divine beauty. But it appears to us to dare an impossibility, and the defect inherent in the subject runs through the structure. It soars to a world where even the eye of a Milton cannot pierce; we are lost, as one who looks on too vast a panorama:

Far off the empyreal heaven, extended wide
In circuit undetermined square or round;
And fast by, hanging in a golden chain,
This pendent world, in bigness as a star
Of smallest magnitude.

We linger with Adam and Eve in their fresh Eden, and listen when the affable angel descends to talk with them; but when the poet leaves the earth, even his ideal power becomes gross; the Almighty discourses Arian theology; Satan himself in his regal intellect towers above Michael, and appears, as Dryden said, the real hero of the epic; the action grows cumbersome in its range, and its weight overpowers the Titan, who has dared to scale heaven. This does not take from the genius of Milton. But Homer and Virgil trod in a nearer, although a lower sphere, and will always command a more living interest.

But in the lesser poems we have the fresh and glorious creations of his imagination. There is in them the keenest sympathy with nature, yet over all is shed that ideal beauty, which lift both Spenser and Milton above the landscape painting of Chaucer. Chaucer gives us a clear photograph. Every bit of turf, every goldfinch is from his own garden. But when Milton describes the scenery of his English home, his fancy introduces the blue line of the mountains, and he hears the roar of

the sea, that never washes the inland valley. The *L'Allègre* and *Penseroso* are like a dewy English morning, with the twitter of birds and the smell of the briar-rose, followed by the soft twilight of evening. But the Miltonic grandeur is more visible in the *Ode on the Nativity*. It is the stately prelude of the *Paradise*. It stands beside it, as the *Campanile* of Florence lifts its single towering shaft near the vast shadows of the *Duomo*; and its verses ring like a chime, gathering and repeating its one great thought. There is, perhaps, in the '*Lycidas*' too much of classic luxuriance to please the modern taste; yet, in this noblest of English elegies, with what unity of conception he blends the forms of classic imagery, makes all the powers of sea and river mourn with him, and at last sweeps us onward to the closing vision of the Christian heaven. Milton's rich learning is at once a beauty and a fault. His fancy summons all the marvels of Greek fable, yet he clothes each remembrance with a new grace.

Not that fair field
Of Enna, where Proserpine gathering flowers,
Herself a fairer flower, by gloomy Dis
Was gathered.

But in the *Comus* we have the rarest work of his genius. Few now enjoy the fantastic *Masque* in which a *Jonson* and a *Fletcher* reveled; but the poetry of *Milton* in that dress reminds us of some noble tree, clipped and trained after the quaint patterns of the old garden, yet the strong boughs have shot out in scorn, and put on the free beauty of the forest. The *Comus* has no dramatic art, and its long dialogue is in that view faulty. *Milton* had indeed essentially the lyric genius; nor did he in the "*Samson Agonistes*," the work of later years, gain anything of that impersonal power, which makes a *Shakespeare*. But the *Comus* reaches the third heaven of melodious verse; it abounds in those passages that haunt the memory, where the beauty of the thought and the words are married together; the stately dialogue of the brothers, the rich landscape of the enchanted ground, the airy grace of the songs that woo *Sabrina* from her cave, are the perfection of art. But far higher is the moral grandeur that ensouls this poem. It taught that religious faith, that heart of chastity, so fast dying out in that corrupted day. We all remember that fine touch in *Woodstock*, where the old knight is startled into wrath at finding himself the admirer of a Puritan bard. Such was the new birth of English poetry. Had that genius found its calm sphere of growth, *Milton* would have created an age of letters, and saved England from that next, worst reign, when the poet

became a king's jester, when a Congreve insulted the stage of Shakspeare, when ribaldry was wit, and the intellectual life was withered in its moral heart.

But we must now turn from this genial subject to the Revolution, in which Milton bore so memorable a part; and study the causes of that great movement in the life of the man and of his age. We regret that we cannot find in Mr. Masson the large criticism, which holds the balance between truth and error. There was a time, when the charming fiction of Hume led men to vilify the great Rebellion as only the outbreak of a vulgar fanaticism; but in our day it is the fashion to glorify its excesses as the cause of liberty, and to set up Cromwell, after the picture of Carlyle, as the incarnation of patriotism and religion. Such is the truth of history. It hangs, draws and quarters to-day, and to-morrow worships the mangled limbs. Masson has grouped the persons and events of that age around Milton; the despotism of Laud, and the rise of the revolutionary party; his painting is brilliant, and much of it truthful, but he wants what Ruskin calls 'truth of tone.' It is the habit of nature to use her highest lights and deepest shadows in small quantities; but not the habit of our author. He is a Hero worshiper. We shall not yield to him in our admiration of the virtues of Milton; yet it is the duty of the scholar not to give us an ideal face on the canvas, but as Cromwell commanded his artist, to "paint him as he is."

We can only touch the outward incidents of his biography. It is at the opening of his manhood that this volume leaves him. We have seen the young poet, in the bloom of his literary life. He becomes one of the great writers and actors in that eventful history; the foremost scholar of his party, the Latin secretary of the Council; his pen and heart are tasked in the eloquent defense of the Parliament and the Puritan cause. He fights for a republic against monarchy, and not only leads the attack against the Church, but at last separates from all religious sects. We read that life with mingled admiration and pain; but we can read it aright, only as we trace the steps of such a mind by the light of general history, and know the influences that wrought upon him. We shall thus see in him, in a more impartial sense than Masson does, a 'representative man.' He stands in the foreground of the historic picture, at once explained by it, and giving his own personality to all around him.

It was, without a question, the cause of a just liberty, which awakened the Revolution in State and Church. The throne

was usurped by worthless favorites; the established rights of Parliament had been wrested by violence and it was regarded as only a body to vote supplies at the royal will. Even the learning and skill of the bench were bribed retainers of the Court. It may be true that Charles claimed no prerogatives, which his father had not enforced before; but it has been fully proven by Mr. Hallam that the British nation enjoyed, even under the Plantagenets and Tudors, more constitutional freedom than under the Stuarts. The family of Stuart from first to last could never understand the English character: and each, with the fatal madness which went before ruin, practised the 'kingcraft,' handed down to him as a royal tradition. Charles the First, the most unhappy, was the best of them all; no mean pedant like his father, no debauchee like his son, there is in his character that lofty grace, which wins our reverence in spite of his faults, and hallows the last hours of his suffering. We execrate the malice of a Macaulay, who holds him up as a liar and a perjurer, as only akin to the spirit of the rabble, who spit on him in the guardroom. He knew that to charge such vices on Charles as a bad man at heart, was to forget an ethical principle, without which no character can be rightly judged. We may as well call Sir M. Hale a Jeffreys, because he held the notion of his day as to the punishment of witchcraft. But we can never deny the despotic principles or acts of one, nursed in a conceit of his own royal prerogative, and ignorant of the policy of a wise king over a spirited and free people. Parliament demanded its rights. The foremost men of that great time, Eliot, Selden, Hampden, were patriot hearts, who sought only a true reformation; and none can read even the page of Clarendon, without knowing that their spirit was fully shared by many, afterward forced to be of the royal party, but at first earnest on the side of parliamentary freedom.

But that reform which had begun in justice, became a mad anarchy. We shall not here discuss the abstract ideas of government; nor do we deny the right of Parliament to assume the national power, and depose the king. But the right of Revolution does not make the acts of a Revolution wise. It was the great fault of that movement, that it deserted the ground which a Hampden took at the first, and threw away the whole Past of national growth, of constitutional law. We do not worship any system, whether of republic or monarchy, as the ideal of a State; for that only is true, which is based on the character and growth of a people. The constitutional monarchy of England was the organic growth of its history;

in its name the Parliament urged its Petition of Rights, and by its settled laws resisted the taxation of ship money. But soon in that Parliament there arose the theory of a pure republic. It was represented by the leading intellects of that day, Milton, Vane, Sydney. Milton had returned at this crisis from Italy. An ardent scholar, he had wooed "the mountain nymph, sweet Liberty," in his classic dreams, and blended with these his idea of a Christian Commonwealth. He plunged into the struggle. But he worshiped a dream. If any would fully know the political wisdom of the poet, we will refer him to the essay on the "ready and easy way to establish a free Commonwealth." The republic, which he here describes, is to consist of a parliament, not only without a king, but without even the check of two houses; and to this by the strangest fatuity he adds the last feature of despotism, that it shall be a "perpetual" body. It is foolish for a moment to think that such ideas of republican freedom have anything in common with the sober wisdom of an English or an American statesman. It was the same dream as that of the theorists of the French Revolution; and its result was the same. The theorists became only the tools of the jacobins of that day. We do not vilify these noble minds, who were led by the love of liberty. We distinguish between a Milton and a Lambert. Yet it is the painful truth, that the dream of liberty may be the source of evils as great as tyranny itself. There is a Persian legend of a great enchanter, who evoked by his spells a spirit, sealed in a mystic vase since the days of Solomon, and bade him build a fair garden in the desert; but a cloud rose from the vase into gigantic features, and a voice told him that he had summoned Asrac, the power of the Siberian whirlwind, which should desolate the earth for a hundred years. The myth needs no *Ædipus*. The enchanters of liberty may call forth an evil genius instead of the true, but once unchained, he defies their power. But our view is fully expressed by Guizot, who has written more justly than any Englishman, of that Revolution. "Sydney, Vane, Harrington, Hutchinson, Milton, were great souls, nobly ambitious for their country and for humanity; but of so weak judgment and insane pride, that neither fortune nor misfortune taught them a lesson; who, at the moment when, by their own anarchical tyranny, they were ushering in a tyranny more powerful, thought themselves founding the freest of governments." History verifies that sentence. The cause of Parliament became no longer that of the nation; and thousands who would have defended its liberty, were compelled to leave it, when it trampled on its

own laws. We know no finer sketch, by the masterly hand of Clarendon, than his portrait of Falkland, young, brave, accomplished, the ornament of the court, yet the stern foe of its corruptions, the unbribed rebuker of its tyranny, laboring, only at last to see the kingdom shattered, with a reluctant loyalty joining the royal banner, and flinging away his life in weariness. The death of Charles fully revealed the false spirit of that Revolution. Whatever our love of liberty, nothing can excuse that act of brutal vengeance. We may allow the position, that the Parliament assumed no greater power in deposing the king than when at the later Revolution it put away the Papist James. We uphold no doctrine of a *jure divino* legitimacy; but it is weak sophistry to justify the one act by the other. The one was the calm and bloodless act of the nation; the other the lynch law of a self-constituted tribunal. The right of Revolution is not the right of butchery. That is the doctrine of a Marat, not of an English statesman. We need no stronger proof of the self-delusion, that may lead a noble mind into wrong, than the passage we still read in the *Memoirs of Hutchinson*, that after prayer to God, "finding no check but a confirmation in his conscience," he "proceeded to sign the sentence." With that act began the new-born liberty of England; the house of lords was dissolved, the parliament became a chaos of warring elements, in which as always, the worst and meanest passions floated to the surface; when, in the significant words of Mrs. Hutchinson, "Every man was fancying a form of government, and angry that his invention took not place." The end came, as it always must, in that paradox of history, the "great bad man" of Clarendon, and the idol of Carlyle; selfish and crafty, yet, once in power, wise and often generous, ambitious for England as well as himself, famed abroad, and respected while hated at home, but wielding a dictatorship, which fell when his hand held it no longer. It was with a weary joy that the nation threw itself into the arms of a young debauchee, rather than bear longer the evils of anarchy. We may thus weigh that Revolution, and its leaders. We may not regard Milton as a wise statesman; but we must always honor the love of liberty that ennobled his errors, the conscience that sought no sordid ends even in the day of Parliamentary power, and dared to remain true rather than take office under the second Charles. This is the moral grandeur that redeems the revolution. A wiser liberty came at last from this conflict, but we can never call its dreams wisdom, or its excesses freedom.

But we must pass to that side of our subject, more difficult

to handle without passion or prejudice. The spirit of Puritanism was the deeper energy that soon rose above all else, and kindled its inextinguishable fires. Mr. Masson has given us a full record of the tyranny of Laud; but he has only presented it, as is so often done, as the battle of a formal church against a free, spiritual Christianity. We have no wish to defend the intolerance of that day. It is plain to our view that Puritanism, as it arose in the early time of the Reformation, was only the natural excess of Protestant feeling; narrow, but loyal and honest. Had a larger policy guided the English prelates, the fanaticism, which found fault with the vestments and the sign of the cross, would have melted peaceably away, or remained only as the Evangelical body of to-day, an antagonist element to the strong Ecclesiastical party. But the narrow action of the Church, or rather the intrusion of State machinery, the curse of the Establishment, robbed it of all that was living in the Puritan faith, as it did afterward with the movement of Wesley. We can never excuse the persecutions, which from the day of Elizabeth disgraced the English Church. The wrong-headed and petty rule of Laud cannot, in our view, be upheld as loyalty to the principles of a Catholic faith; and while it is folly to call him Papist, or to deny him the praise of conscientious devotion to his notions of duty, this does not make him wise or great. An ecclesiastic, learned, diligent, taken from his post as an able polemic against Fisher, to fill a primacy, needing the ripest judgment and the largest charity, he held the crosier, like a pedagogue over a bench of unruly boys, and destroyed forever the hope of unity in the Church.

But while we cannot wonder at the indignant hatred with which the English Puritan rose against such tyranny, we can never blind ourselves to the fact, that it was in its development a false and utterly misguided spirit. We turn to the personal history of Milton, and see imaged there alike its best and its worst features. It has already been said that in his youth he had given up the ministry, nor can we blame him for the manly scorn of slavery under such a master. But in that silent mind the feeling was nursed, until it burst forth with a volcanic wrath, and he became the sworn, implacable foe of the Church, its government, its faith, its worship. It is striking to see in him not a trace of his early affection, but an utter uprooting; and it reveals the whole character of the man. There was in him the most lofty and conscientious faith; but his austere, self-poised nature, once fixed in a certain path, pushed him on to the last result. His Puritan

idea became a passion; it knew no moderation and no love; it tore him like the rage of a prophet, and he set himself to the work of destroying the Church as "more anti-Christian than Antichrist himself." We find the best record of his mind in his prose writings; and we should have been glad had we space for a full literary view of them, the most majestic prose of our English tongue, save the Polity of Hooker. All the grandeur and vice of his thought are in his style. His periods roll without a break, page on page lifting itself with the long swell of the thought, and we forget that he is turgid, in the tide of his eloquence. A treaty on Prelaty has passages of poetry that equal the Paradise; and the prayer at the close of his discourse on the Reformation is like an inspiration of Isaiah. Even his virulence is an epic passion; his words scorch and shrivel while they dazzle us. But the error as well as the truth are seen there. We admire in every line the spirit of liberty. The *Areopagitica* thrills us as we read, and rebukes the folly that would fetter the thought of men. But he overflows with false theories, and personal bitterness; no writer of that harsh day has more venom, and what is to be looked for in a Salmasius, is unworthy of a Milton. The statesman finds in him no solid views of government. His discussion of Prelacy is full of learning, but of unpardonable error, and more unpardonable rage. His Essay on Divorce only startles us, to see how the freaks of such a religious mind could anticipate the licentious theory of modern irreligion.

We have here, then, in the character of Milton, the true view of the religious movement which he upheld. He represents to us its nobleness and its excesses. Puritanism was in its outset a just protest against the wrongs of Prelacy; but it was in its spirit and results the denial of all the principles of the Church. We will never allow the Church of England—the Church of Hooker, of Herbert, of Hall and Taylor—to be identified with the narrowness of Laud. It was the aim of the great leaders of English Reformation, in that convulsion which shook Europe, to preserve the Catholic features of the Church distinct from Rome, and equally from any notions of individual reformers. They retained the Episcopate, the Catholic Creeds and the ancient Liturgical Worship, purified of error; they took, in the words of Jewel, "the pattern of reforming religion whence the ground of religion was first taken, the Church of the Apostles and all Catholic Fathers." But the Reformation of Calvin crystallized around his own theological theory. His idea of individual Election lay at the center of a whole system, and every doctrine in the chain of that iron logic had its development, until the

Christianity of his disciples became only the projection of his own intellect, fiery, strong, but one-sided and distorted. A leaven of Calvinism might exist, as it has always done, in the Church, as a private opinion. It is true, as our Evangelicals affirm, that there was a closer union between our early divines and the leaders of the Continental Reformation, than in later days; and this, from the natural sympathy which bound them against Popery, as Attica and Sparta were one Hellas against the great king. We find Jewel writing to Peter Martyr, as "my Father," and Grindal, in 1568, to Beza, "Commend both us and our ministry to the Lord in your prayers." Whitgift and Hooker agreed with Calvin in certain theological points, drawn from their common master, Augustin. But Calvinism as a ripened system could not be one with the Church. The contest reached at last its result. Two influences grew up, hostile to each other and alike extreme. The school of Laud held as the Anglo-Catholic system an ecclesiastical tradition, and a ritual of hard uniformity. The Puritan pushed his dogma till he lost the true meaning of the sacraments, and spiritualized away the outward body of Christianity. The real principles of that contest may be read in the immortal work of Hooker. He bases the Church on the law of a Divine Polity, inherent in Christianity itself; he traces this law through Creed, Sacrament, Worship, until even the least form is seen in its unity with the whole. The broad and stately structure stands before us on its solid foundations, in the plan of that great statesman, and we know the aim after which the mind of England had been working through its years of conflict. He is the type of the true Churchman, rational, large, reverent, and loving. Neither the school of Laud nor the Puritan could comprehend those principles. The Laudians, like the modern school of Oxford, held them as a formal letter, without their spirit. But Calvinism thrust away the principles themselves; it taught the narrowest adherence to the letter of Scripture, and so killed Scripture: it denied not merely the Divine right of Episcopacy, but as Antichrist every feature of the Church.

We may thus understand its character, as it appears on that field of battle. It is easy to praise the fervor of Knox before Mary, or to laugh at the cant of a snuffling preacher; but we must study that singular character in all its contradictions. It is often said that Calvinism has been the strongest champion of liberty: and it is partly true. There has never existed a system which moved the human mind with more tremendous power. It tore away all the fetters of priestly authority,

and bowed only to one Sovereign Will; no Pope, no Council must dare to come between conscience and God. And to this it added the spell which fatalism has always wrought upon its votaries, the sublime fanaticism that could alike sway the resistless lances of the Saracen, or edge the enchanted sword of Cromwell's Ironsides at Marston Moor. But that spirit of liberty became a despotism of another character. It put down Prelacy, but in its stead it reared a system of hard doctrine. It was the strangest union of an intellectual logic with the hottest passion. No system has ever allowed less of freedom in regard of religious faith, or shown a more implacable spirit. It wanted no tolerance, and it gave none. The very principle of its faith was the exclusion of all else as heresy. It may well make a scholar smile, when he hears a sleek Unitarian at some Pilgrim Society dinner talk of the Puritan as the herald of a pure religious liberty, and drink toasts to the memory of the fathers, who would have roasted him with a solemn mirth at the same stake with Master Servetus. There was a grandeur in such zeal, that made them earnest even to martyrdom, and nobler Christians than the modern liberal, who cares neither for truth nor error. But it was not liberty. Nor will we even allow that their intolerance was the vice merely of his age; it was the vice of their theological system. There was at that time no true spirit of religious liberty in any Communion; but we hesitate not to say, that so far as the contest concerned Christian doctrine, the Church was the champion of liberty against Puritan intolerance. We do not here touch the theological issue between Calvin and Arminius; but simply show the large design of our Anglican faith. It made the creed of the Apostles and of Nice its great platform. Its articles were designedly a compromise, not of truth but of these points of Christian metaphysics. It was broad enough to hold Hooker the Calvinist and Taylor the Arminian. But Puritanism pronounced all other than its own iron doctrine damnable error; it passed an act of Parliament against Arminianism; it hated it in Land worse than his acts of oppression. We may quote again from that book, the most winning portraiture of a Puritan character, even with all its faults, in which Mrs. Hutchinson speaks of her husband's education at Cambridge: "His tutor and the masters that governed the College were of Arminian principles, and that College was noted above all for popish superstitious practices; yet through the grace of God he came away untainted with those principles or practices, though not yet enlightened to discern the spring of them in the rites of the English Church." The sentence tells us clearly enough the spirit of Calvinism. Popery, Arminianism and the

Church of England were in its view radically false. None can read the great writers, who led the van in the battle of that age, without perceiving how large and moderate was the tone of Church theology, by the side of the *Quinquarticular* Divines. It was Taylor, who in his treatise of the "Liberty of Prophesying," laid down, as the corner-stone of a Christian charity, the principle declared by that Roger Williams whom the Puritan banished, "that there is nothing under God Almighty that hath power over the soul of man to command a persuasion." It was Hooker, who when the Calvinist urged that the notion of merit shut the Romanist from salvation, said, "let me die, if it be ever proved that simply an error doth exclude Pope or Cardinal utterly from hope of life." It was Cudworth in that sermon before the Commons, the stateliest in thought and eloquence, we think, of even that great age, who said, "It is not wrangling disputes and syllogistic reasonings, that are the mighty pillars to underprop the truth; if we would underset it with the holiness of our hearts and lives, it should never fail."

But we must study further the good and evil of Puritanism. It developed a lofty type of piety, capable of a dauntless heroism and self-sacrifice; the same ascetic spirit, which the Roman Church has inspired in its great monastic saints, save that this Protestant asceticism did not enter the cloister, but became an active rule. The Puritan cherished the purest virtues of domestic life; and his chastity, his simplicity, were a noble rebuke to the growing vices of the court. But it was an asceticism still, and as unfriendly to a large or true social life as the strict habit of Antony or Dominic. It became the cant of a sect, a costume, a dialect, the most repulsive that enthusiasm has ever worn and the mask of any hypocrisy. The most harmless pleasures were forbidden. Shakspeare and Jonson were banished from the company of godly readers. Even Hutchinson's long locks, the "last infirmity" of his cavalier education, gave suspicions of his piety. We may admit all the profligacy of that time; yet the social grace, the high-bred courtesy, which swayed the court of Charles, will always have a charm for us beyond the sour fashion of the Roundhead. We may make all allowance for the ridicule which the cavalier heaped on religion, yet, after all, the Puritan remains to us, as a keen humorist once said, "very grand in the distance, but a very uncomfortable man to live with." There was, again, an austere majesty in the spirit of his worship; but it is to us the grandeur of that Arctic world, where the cliffs rise glistening in the cold sun, and only some solitary flower blooms in its sheltered nook amidst the icefields. He was the stern foe of formalism; he demanded a form, "suitable to

the nakedness of Jesus Christ and the simplicity of his Gospel." But his principle was false; for it destroyed all union of Christian art with religion. We may admit to the full extent the justice of his complaints against the ceremonialism of Laud. The Act of Uniformity was as unwise as it was unchristian. The public ordering of the Book of Sports was the mockery of a religious feeling, narrow, yet deeply cherished. We are contented when we see Mr. Masson painting with all the colors of scorn the Archbishop at the Consecration of St. Catharine Creed Church, bowing and casting dust in the air, and toying at the altar with solemn fopperies; but we can never excuse a large-minded scholar for giving us only these follies as a portraiture of the Church. He has an eye for all the superstition; but he passes by with a page of scanty praise Herbert, the saintliest type of English devotion. It was from no superstition, but a wise reverence, that the Church preserved its Liturgy, its rich collects, its lofty chants, its Christmas and its Easter, the heritage of the living Past, and linked with the faith, the worship of the people. The spirit of Puritanism swept away the true with the false. Its character is best expressed in this sentence of its champion, Cartwright: "To bring a stick, which is crooked, to be straight, we do not only bow it so far until it come to be straight, but we bend it so far until we make it to be so crooked of the other side as it was before of the first side." All the system was based on this theory of the crooked stick. He tore away as relics of Rome, with a conscientious hate, whatever did not suit his narrow theology; he saw idolatry in a painted window, and the sign of the cross; he held that "the Devil hath gone about to get so great authority" for the singing of responsive Psalms; he protested against the fashion of Churches, because 'framed after the Jewish Temple,' while he turned the Lord's day into a Jewish Sabbath; he called the use of the Lord's Prayer a vain Battology; he abhorred Christmas, and said 'that the feast of Easter doth pull out of our minds the doctrine of the Gospel;' chancel rails were priestly barriers, and surplices a 'rag of Babylon;' the marriage ring was unscriptural, and the word Godfather a blasphemy; music and architecture were inventions of the Father of evil; and all must be abolished, when "the weeding hook of Reformation should pluck out the glorious poppy, that insulted over the good corn." This was surely not the spirit of a wise liberty. Undoubtedly there were defects in the liturgy and the customs of the Church. But this fierce iconoclasm could not reform; it could only burn and destroy. We turn to Milton's prose, and read there at every page the influence which such a spirit had, to poison that high

mind and glowing heart. He cannot speak of a Bishop, save "with his forked mitre, the stamp of his cloven hoof whom they serve." The Common Prayer is "the extract of the mass-book;" the Te Deum has 'a snatch of Limbus Patrum.' The priest at the altar to him is "a usurper, railing in a repugnant and contradictory Mount Sinai in the Gospel," excluding Christ's people "in respect of a wooden table, and the perimeter of holy ground about it, a flagon pot and a linen corporal." We open again that exquisite passage of the *Penseroso*, written when he had not yet lost the reverent affection of his English childhood:

But let my due feet never fail
To walk the studious cloisters pale,
And love the high, embow'd roof,
With antique pillars massy proof,
And storied windows richly dight,
Casting a dim religious light.
Then let the pealing organ blow,
To the full voiced quire below
In service high and anthem clear.

Neither the true genius of Milton nor the spirit of a pure religion has kindred with the narrowness which mocks at the reverence of the heart.

And here, then, we may weigh the whole character of that time. We must thus study it, as the age of a great religious reaction, and see, as in all such volcanic outbursts, its deep causes, and its fatal excesses. It has been our aim to trace these features, as history will at last write its calm verdict when the passions of the day are faded. We have drawn the line between the false policy of an English establishment, and the principles of faith and worship which the Church upheld against Rome as well as a narrow Calvinism. We have vindicated for Puritanism its historic necessity, its faith, its spiritual life, its battle against tyranny; but we have seen also that it had not in it the elements of wise law, of reverent worship, of Church unity. It passed through two stages to its natural close. The Presbyterian triumphed over despotic prelates, and in his turn was a despot. Rapin wrote the history of the period in a sentence: "They thought themselves in slavery, if they did not command;" and Milton hurled his scorching logic in one witty word—

"Presbyter is but old Priest writ large."

Independency followed, and repeated the same narrowness, until at last the strife of sects brought the toleration they did not practice. Its result is given us in the experience of the poet himself, who became in the end a separatist from every communion. We have received the good and evil of the long

struggle ; but we may hope it has not been in vain. We have learned the folly of a lawless liberty ; and we may thank God if the Church will also learn the other equally great lesson of such a past, the folly of that spirit, which mistakes tradition for Church-principle, and iron uniformity for unity.

But we must close our brief sketch of the life of Milton. We shall wait with interest for the coming volumes of Masson, and only hope that with his rich learning and skill he will be content to show us Milton as he was, not the ideal hero or saint, but the man great even in his errors. It is thus genius gives us its whole truth, and perhaps the errors teach us as truly as the virtues ; for in such lives we have the lights of history, which are set so high, that they may not only throw their beams over the open waters, but may guard us from the sunken rocks below. We read thus that biography. It is, in his own great words, "something so written to aftertimes, as they should not willingly let die." "Milton, thou shouldst be living at this hour," is the verse of the noblest poet since, which rises to our lips, when we look upon our age of little strifes and little men. His life was an epic, like his own, saddened with the loss of many hopes, but crowned at last with a nobler triumph. We turn to the closing scenes of his old age. We call back the time of the second Charles, the venal court, the debauched society ; and the face of Milton looks forth like that of the last prophet amidst the ruins of Israel. Blind, poor, banished from all save the love of a few friends and his own thoughts, the aged poet sate alone in his obscure home ; but in that hour of darkness, when a gracious hand had spared him the sight of the evil around him, his inward eye was unsealed ; he looked no more on England ; he mingled no more in its conflicts, but he saw, beyond the present, the vision of the new Jerusalem.

And flowers aloft shading the fount of life,
And where the river of bliss through midst of heaven
Rolls o'er Elysian flowers her amber stream ;
With these that never fade the spirits elect
Bind their resplendent locks inwreathed with beams.

The poem is the fit closing of his history. Its grandeur in such a view is far beyond the poem of Dante ; for the *Commedia* with its divine beauty is the record of an immortal hate, that pursued his enemies into the unseen world ; but with Milton the vision of his Paradise swallowed up all remembrance of the past. It stands in its majesty, as he stood, alone in the desert of a corrupt age, the last landmark for generations to come of the spirit which once dwelt in the poetry and the life of England.

ART. II.—ALFORD'S GREEK TESTAMENT AND SLAVERY.

The Greek Testament: with a critically revised Text; a Digest of Various Readings; Marginal References to verbal and idiomatic usage; Prolegomena; and a Critical and Exegetical Commentary. By HENRY ALFORD, B. D. Vol. I, containing the Four Gospels. Harper & Brothers, Publishers.

THE REV. HENRY ALFORD, of the University of Cambridge, about ten years ago published the first volume of his edition of the Greek Testament, in which Biblical Criticism and Exegesis were carried to a point which, with a single exception, have not, we think, been reached by any other English scholar. Aside from the Greek Testament of Dr. Wordsworth, the work of Mr. Alford stands unrivaled in this department of sacred learning, and is eminently worthy of the attention of our best scholars on this side the Atlantic. Of his work, three successive editions have appeared in England; the last of which has been reprinted by the Messrs. Harpers. Their edition is a fac simile of the English, and is issued at a price which brings it within the reach of ministers and theological students, for whose use it is specially intended. The principal features of the work are as follows:

1. The Greek Text, adopted by the Editor as the one best supported by the manuscript authorities and the soundest canons of criticism.
2. A Digest of the Various Readings found in all the manuscripts which have been collected, in the ancient versions, and in the citations of the Fathers.
3. Marginal References, relating mainly to verbal and idiomatic usage.
4. A brief critical and exegetical Commentary.

The special value of the work consists in the Text, and in the Digest of Various Readings. This Digest is so complete and thorough, that we feel no hesitation in saying that no reading or variation, whether occurring in any manuscript, or suggested by any early version or any patristic citation, which has the slightest claims to reception, is unnoticed; and in every case full means are given to the student to decide upon the value of the evidence upon which any disputed reading is either admitted or rejected. He has not merely the opinion

of the Editor, but the whole chain of evidence from which that opinion has been formed. To express that chain of evidence in a narrow compass, is the crowning excellence of Mr. Alford as an editor.

The sources from which an authoritative text of the New Testament is to be constructed, may be classified thus:

I. About thirty manuscripts, written in the *uncial* character, dating from the fourth to the ninth century. Some of these are nearly complete; many are imperfect to a greater or less extent; while some contain only brief fragments.

II. Nearly one hundred manuscripts, written in the *curse* character, dating from the tenth to the fourteenth century. It must be here remarked that the mere *date* of a manuscript is but a slight element in the proper estimation of its authority. A manuscript of the fourth century is quite as likely to be inaccurate as one of the fourteenth.

III. Ancient Versions, made into various languages. Of these there are about a dozen; many of them were made long before the date of any manuscripts now extant. They are mainly useful as giving us intimations of the readings of the manuscripts recognized at the time when the versions were made.

IV. Citations made by the early Fathers. Of these there is an unbroken succession extending from the second to the tenth century. So numerous and full are these patristic citations, that if every manuscript and version of the New Testament were lost, it would be possible from them alone to construct, substantially, a perfect text of the whole.

All the authorities above enumerated have been collated with more or less care; and the results of these manifold collations are embraced in the Digest of Various Readings given by Mr. Alford. This embodies in a condensed form and by an admirable system of notation, all that can now be said on the subject. No essential additions, we believe, can be made to it, unless new manuscripts are brought to light, or a more exhaustive collation of existing ones be performed.

Nor should it be forgotten that the existence and character of these Various Readings are the surest guarantee for the substantial purity of the Text. There is not a MS. or Version which does not contain all essential truth; and there is no "various reading" which involves any essential doctrinal variation. Indeed, as far as we remember, there are only two passages which are ever cited dogmatically, which are essentially affected by the reading of any MS. These are the list of the "Three Witnesses;" and the passage, "God (or Who)

was manifest in the flesh." Neither of which is essential in the chain of Scriptural testimony. So that the triumph of infidels, and the alarm of many unlearned Christians, when it was first announced how numerous were the variations, were altogether unfounded.

This edition of Mr. Alford, from its nature, is specially designed for ministers and theological students. For them it is unnecessary to speak of the value of a work, which in the space of a single volume contains not only the text of the Evangelical Record, but a complete summary of all the evidence upon which every word and phrase has been admitted into that text. The student has before him all the data in possession of Lachmann and Griesbach, and Tischendorf and Alford. Granting him equal intelligence and candor, he is as well prepared as either to decide upon the authenticity of the text.

In looking over the English edition of this Commentary, which we examined pretty thoroughly before seeing the American reprint, our attention was specially arrested by the author's construction of a passage in one of the Epistles of St. Paul, in which there is direct bearing upon the subject of Slavery. And as the author's view is different from that generally entertained in this country, and is yet undoubtedly sustained by the soundest principles of interpretation, we propose to quote him at length, instead of going at present into a thorough critical examination of the Commentary itself. We need not say that there is a principle involved in the interpretation of this passage of very great importance, and especially at the present day. The subject is one which appeals not merely to the Christian sentiment of our entire country, but to the earnest consideration of statesmen and philanthropists; who may, perchance, see the necessity, now, in the light of recent events, of looking at this subject from a higher ground than that of a noisy, cavilling, jeering infidelity. St. Paul is right, even on the lowest, empirical ground of mere human philanthropy. We beg to say, however, that we do not enter at all into a consideration of the political aspects of this question; but as Christian teachers, guided by God's unerring Word, we wish to show how St. Paul looked upon the institution of Slavery as it existed in his own times.

St. Paul, in the Epistles to the Ephesians, Colossians, First Timothy and Titus, treats upon the relative duties of masters and slaves, but without exhibiting any hostility to the system. In the seventh chapter of First Corinthians, however, he gives utterance to an expression which has long been so rendered, as fully to commit the Apostle as the open opponent of Slavery,

and has been often quoted as entirely conclusive upon that point. Before entering into the exegesis of the passage, we will, in elucidation of the position of Slavery in the Roman world, at the time the Epistle was written, lay before the reader an extract from Mr. Bancroft's Essay upon the "Decline of the Roman People."

"The **ARISTOCRACY** owned the soil and its cultivators. The **FREE CITIZENS** were poor and degraded. The third class was the class of **SLAVES**. It was three times as numerous as the others; though the whole body belonged almost exclusively to the wealthy. Their numbers excited constant apprehension; but care was taken not to distinguish them by a peculiar dress. Their ranks were recruited in various ways. The captives in war were sold at auction. Cicero, during the little campaign in which he was commander, sold slaves enough to produce at half price about half a million dollars.

"The second mode of supplying the slave market was by commerce; and this supply was so uniform and abundant, that the price of an ordinary laborer hardly varied for centuries. The reason is obvious: where the slave-merchant gets his cargoes from kidnappers, the first cost is inconsiderable. The great centers of this traffic were in the harbors bordering on the Euxine; and Scythians were often stolen. Caravans penetrated the deserts of Africa, and made regular hunts for slaves. Blacks were highly valued; they were rare, and therefore both male and female negroes were favorite articles of luxury among the opulent Romans. At one period, Delos was most remarkable as the emporium for slaves. It had its harbors, chains, prisons, everything so amply arranged to favor a brisk traffic, that ten thousand slaves could change hands, and be shipped in a single day; an operation which would have required thirty-three ships of the size of the vessel in which Paul, the Apostle, was wrecked. There was hardly a port in the Roman empire, convenient for kidnapping foreigners, in which the slave trade was not prosecuted. In most heathen countries also, men would sell their own children into bondage.

"The legal condition of the slaves was extremely abject. No protection was afforded his limb or his life against the avarice or rage of a master. The female had no defense for her virtue and her honor. No marriages could take place among slaves; they had no property; they could make no valid compact; they could hardly give testimony except on the rack. The ties of affection and blood were disregarded. In the eye of the law a slave was nobody.

"The manner in which the laborers on the great plantations were treated resembled the modern State prison discipline. They were sent out by day to labor in chains, and at night were locked up in cells. Domestic slaves were sent to various workshops, established on purpose to tame the obstinate. Every expedient that human cruelty could devise, was employed to insure industry and docility. The runaway, if retaken, was branded, or crucified, or sold for a gladiator. The slave was valued only as property.

"Slaves occupied every station from the delegate superintending and enjoying the rich man's villa, to the meanest office of menial labor or obsequious vice; from the foster-mother of the rich man's child, to the lowest condition of degradation to which woman can be reduced. The public slaves handled the oar in the galleys, or labored in the public works. Some were lictors; some were jailors. Not an avocation can be named but it was the patrimony of slaves. Educated slaves exercised their profession for the emolument of their masters. Their value varied with their health, beauty, or accomplishments. The common laborer was worth from seventy-five to one hundred dollars. A good cook was worth almost any sum. Beauty was a fancy article. Mark Antony gave \$8,000 for a pair of beautiful youths. About as much was given for an illustrious grammarian. The law valued a physician at \$240. Lucullus sold an immense number of prisoners of war for sixty-five cents a head; probably the lowest price for which a lot of able-bodied men was ever offered."

Such was the slavery which had "poisoned the Roman state to the marrow," and fitted it to be the prey of the Vandal and the Hun. A fate which perhaps might have been avoided, had not Caesar's ordinance, that "one-third of the labor of Italy should be performed by free hands," unhappily for Rome, been frustrated by his assassination. Greek slavery was of a milder type; but in both cases, Greek and Roman, it was far worse than slavery as it exists in this country, and in several respects differed essentially from it.

Such was the slavery which St. Paul was called upon to contemplate. Corinth had been destroyed by Mummius about 146 B. C. Rebuilt by the direction of Caesar, it became a beautiful, wealthy, and luxurious city, renowned not less for commerce and the arts, than for the gross corruption of its morals. Becker presents a vivid picture of its manners and customs, in the "Private Life of the Greek." Situated not far from the slave-mart Delos, it must have exhibited slavery in every form that could wound the heart or offend the eye.

St. Paul had planted the Church in Corinth, during his first visit, when he abode there a year and a half, and received from the Lord the inspiring assurance, that "He had much people in that city." It is highly probable that he visited it a second time in the course of his three years' residence at Ephesus; and almost certain that he wrote them a short letter, alluded to in 1 Corinthians, v. 9, which has not come down to us. Just before his departure for Macedonia, and subsequently to the tumult at Ephesus, he wrote the First Epistle to the Corinthians, and in the course of it replies to the interrogations contained in their letter referred to in chapter seven.

Apart from the vices peculiar to so corrupt and luxurious a city, there appears to have been a restlessness, a desire for change, a fondness for novelty,—perhaps incident to the mercurial temperament of the Greek,—disturbing the tranquillity of the Church, and hindering its progress. In writing the Epistle, one of St. Paul's objects evidently was, by proper advice and instruction to induce quiet and contentment; and to promote that object, he presented, in the strongest light, the fact that the affairs of this world are but of little importance in comparison with CHRIST, Whom he preached. In urging this upon them,—after discussing the relation of man and wife,—he lays down the GENERAL PRECEPT, in verse seventeen; and here we shall quote from Alford at length:

"*But as to each the Lord has distributed his lot, as God has called each, so let him walk.*" As a first example, in illustration, he advances circumcision, which he decides to be 'nothing;' and then enforces again the GENERAL PRECEPT in a

briefier form: *ἕκαστος ἐν τῇ κλήσει ἣ ἐκάλετο, ἐν ταύτῃ μείνω.* 'Let each man remain in the state in which he was called. *ΚΛΗΣΙΣ* is not the calling in life, for it never has that meaning either in classical or Hellenistic Greek; but strictly calling (vocation) by God, as in chapter first, twenty-sixth verse. The calling of a circumcised person would be a calling in circumcision,—and by this he was to abide.

Second example. SLAVERY. Δούλος ἐλθέτω, μή σοι μάλιν' ἀλλ' εἰ καὶ δόνασαι ἐλευθεροῦ γίνεσθαι, μάλλον χρεῖσαι, *wert thou called (converted) a slave, let it not be a trouble to thee: but if thou art even able to become free, use it, (i. e., remain in slavery,) rather.* This rendering, which is that of Chrysostom, Theodoret, Theophylact, Oecum., Phot., Camerat., Estius, Wolf, Bengel, Meyer, De Wette, et al., is required by the usage of the particles *εἰ καί*,—the *καί* 'also' or 'even' does not belong to the *εἰ* as in καὶ εἰ, but is spread over the whole contents of the concessive clause; so Thucyd. ii, 64, *μήτε ἰπὶ δὲ ὅσῃς ἔχρηται . . . εἰ καὶ ἐπελθόντες ἐλευθερίαν ἔδρασαν, ἀπερ εἰκός ἦν μὴ ἰβηλοσάντων ὁμῶν ὑπακούειν.* See more examples in Hartung Partikellehre. It is also required by the context: for the burden of the whole passage is, 'Let each man remain in the state in which he was called.' The other interpretation,—mentioned by Chrysostom, and given by Syr. (cited by Meyer: 'Elige tibi potius quam ut servias,') Erasmus, Luther, Beza, Calvin, Grotius, and almost all the moderns,—understands τῇ ἐλευθερίᾳ after χρεῖσαι: but if thou art able to become free, take advantage of it rather.' The objections to this are, (1.) the position of καί, which in this case must have been after δόνασαι,—εἰ δόνασαι καὶ ἐλευθεροῦ γίνεσθαι, or have been absent altogether. (2.) The clause would hardly have begun with ἀλλ' εἰ but with *εἰ δὲ*—so the alternative suppositions in verses 9, 11, 15, 28, 36. The ἀλλὰ brings out a strong opposition to the μάλιν', and implies a climax which would ill suit a parenthetical clause, but must convey the point of the sentence. (3.) The absence of a demonstrated pronoun after χρεῖσαι, by which we are thrown back, not on the secondary object of the sentence, ἐλευθερίᾳ, but on the primary δουλείᾳ. (4.) Its utter inconsistency with the general context. The Apostle would thus be giving two examples of the precept *ἕκαστος ἐν τῇ κλήσει, ἐν ταύτῃ μείνω*, one of which would convey a recommendation of the contrary course. (5.) Its entire contradiction to verse 22: *ὁ γὰρ ἐν κυρίῳ κληθεὶς δούλος ἀπελευθεροῦ κυρίου ἰστίῃ.* 'For the slave who is called in the Lord is the Lord's freeman.' (6.) It would be quite inconsistent with the teaching of the Apostle,—that in Christ, (Gal. iii, 28,) *freeman and slave are all one, οὐκ ἔστι δούλος οὐδὲ ἐλεύθερος—πάντες γὰρ ὁμοὶ εἰς ἰστίαν ἐν Χριστῷ*,—and with his remarks on the urgency and shortness of the time in this chapter, (verse 29, see Note.)—to turn out of his way to give a precept merely of worldly wisdom, that a slave should become free if he could. (7.) The import of *χράσμαι* in such a connexion, which suits better the remaining in, enduring, laboring under, giving one's self up to, an *already existing* state, than the adopting or taking advantage of a new one: cf. such expressions as *τούτῃ μὲν εὖ ἐχρησάτο ὁ παῖς*, Herod: i, 17: *συμφορᾷ, ὑποχρῖσθαι, ἀμαθία χρῆσθαι*, and the like.

"Ground of the above PRECEPT, verse 22. *ὁ γὰρ ἐν κυρίῳ κληθεὶς δούλος ἀπελευθεροῦ κυρίου ἰστίῃ.* 'for the slave who is called in the Lord is the Lord's freeman,' (not as E. V. 'He that is called in the Lord, being a slave,' which would be δούλος κληθεὶς, see verse 21, δούλος ἐκλήθη:—*ἐν κυρίῳ*, 'in the Lord,' as the element in which what is about to be stated takes place.) ἀπελευθεροῦ 'freedman,' with genitive is not here in the ordinary sense of 'libertus alicujus' any one's manumitted slave: for the former master was *sim* or the devil, see ch. vi, 20; but only a freedman belonging to Christ, viz: freed by Christ from the service of another. ὁμοίως ὁ ἐλεύθερος κληθεὶς δούλος ἰστίῃ Χριστοῦ, 'similarly he that is called being free (not here κληθεὶς ἐλεύθερος) is the slave of Christ.' Christ's service is perfect freedom, and the Christian's freedom is the service of Christ. But here the Apostle takes, in each case, one member of this double antithesis from the outer world, one from the spiritual. The (actual) slave is (spiritually) free: the (actually) free is a (spiritual) slave. So that the two are so mingled, in the Lord, that the slave need not trouble himself about his slavery, nor seek for this world's freedom, since he has a more glorious freedom in Christ, and seeing also that his brethren, who seem to be free in this world are in fact Christ's servants, as he is a servant. It will be plain that the reason given in this verse is quite inconsistent with the prevalent modern rendering of verse 21.

“*ἡμῖν ἀγοράσθητε· μὴ γίνεσθε δοῦλοι ἀνθρώπων, ‘ye were purchased with a price, become not slaves of men,’ viz: do not allow your relations to human society, whether of freedom or slavery, to bring you into bondage, so as to cause you anxiety to change the one or increase the other. ἕκαστος ἐν ᾧ ἐκλήθη, ἀδελφοί, ἐν τούτῳ μὴ ἴτω παρὰ Θεοῦ, ‘each one in the state in which he was called, brethren, in that let him remain with God.’*” (*Alford's Greek Testament, Vol. II, 1 Corinthians, ch. 7.*)

With this marked repetition of the precept, enforced for the third time, St. Paul closes that branch of the subject. We have quoted Mr. Alford in full, as an analysis would neither do justice to him nor to the reader. Mr. Conybeare, in his translation of the Epistles of St. Paul, renders the passage in a similar manner, and though he considers the Greek ambiguous, thinks the rendering agrees best with the position of *καὶ* and the context. As Mr. Alford has exhausted the criticism of the passage, it is needless to attempt add anything to it.

With such a view of the case before us, it is neither difficult to understand the Apostle's reason for so earnestly commanding the observance of the mutual duties of masters and slaves, nor hard to comprehend his object, in restoring Onesimus to his owner. A return to slavery was as nothing in his eyes, in comparison with the profit which Onesimus would receive in extending the Gospel, or the advantage which Philemon would derive from the offices of his Christian slave. “Let those who have believing masters not despise them, because they are brethren, but all the more serve them, because those who receive (‘mutually receive—the interchange of service in the Christian life being understood’) the benefit are faithful and beloved.” (1 *Tim.* v. 2.)

It does not appear that St. Paul attempted to effect any change in the civil institutions of the world. Had he presented the Christian Religion as an opponent of those institutions, as hostile to the existing rights of the most influential class of society, and an avowed aggressor upon that class, in the first place, he would have been met at the outset by the whole power of the Roman arm, and no ordinary miracle could have enabled him to succeed in obtaining a foothold for the Cross; and, in the next place, he would have secured nothing but mutual injury in such a crusade. It is true that his most bitter enemy was the Jew; but the only attacks upon him that were effective, were made by the Roman authorities. It was from them that the Christians had danger to apprehend. In view of this fact, St. Paul's instructions and commands required from the converts to Christianity the observance of the laws, submission to authorities, the cultivation of peace, and that they should endeavor to have an honest report among those who were not of

the Faith. Could they have conducted themselves "honestly towards those without," would they have obeyed the instructions of the Apostle, had they exhibited themselves, as disturbers of the existing relations of Society, as public disorganizers? St. Paul offered them no such example. The laws, as he found them, he conformed to. In the exercise of his office, he asked not for toleration; only for equal protection. "Neither against the Jews, nor the temple, nor even against Caesar did he offend;" and if he had "done anything worthy of death" he "refused not to die." Never for a moment did he waive his rights as a Roman citizen. On every proper occasion he asserted them; in his extremity he appealed unto Caesar; and when, at the conclusion of his "course," he left the Mamertine to seal his Saviour's cause with his blood, by virtue of that citizenship he escaped the dishonorable death of the cross, and perished by the sword.

The religion which St. Paul preached, was faith in Jesus Christ: the reformation which he proposed, was to be the result of that Faith. He was no "moral reformer" of the present day. He was not one of those who would improve mankind by abandoning the Faith, and regenerate the world by substituting a speciality for the Gospel. He knew that change was not necessarily reform; and that all true reform must come from within, not without.

We cannot doubt that the Apostle was convinced that the return of Christ was near; not so near,—for the time had not been revealed,—as to justify the Thessalonians in neglecting the daily duties of this life, but it was "at hand." No time, therefore, existed for reforming the State, or correcting the social institutions. And besides all this, his direction was, that each man should serve God in the "state in which he was called." Worldly position, meats, drinks, days, everything not directly binding on the conscience, was indifferent. Christ was all; and to prepare the world by "faith in Christ and repentance toward God," for the day of the Lord, was the Apostle's grand object.

But is St. Paul, therefore, to be considered as the advocate of Slavery? Not at all. He passed by the political affairs, and even the social institutions, of the world, to deliver the Gospel which had been committed to him; believing that from the *development* of that Gospel, as long as the world should stand, the highest expression of Christian morals, in every relation of society, would ensue. This is sound philosophy, as well as true Christianity. To what besides, are modern civilization and the improvement of the race indebted? To what

else does the world still look for enlightenment and true progress? Men, who deny the Gospel, and hate the Church, and conceal their hatred, like the French Revolutionists, under the guise of philanthropy; men elated with their own ill-contrived systems of Social Reform; men, who scoff at the doctrine of the Fall, the Apostasy of our race; men, who ignore Doctrines and Creeds as antiquated things; men, who forget that the Gospel has a life and power of its own, and claim that it is a mere system of Empiricism,—these men, one and all, will dissent from Mr. Alford, even as they will and do dissent from St. Paul. In truth, however, neither Mr. Alford nor St. Paul stand much chance of influencing these men's opinions; for there is abroad a much larger amount of real infidelity than the public generally are prepared to admit.

In what we have written, our object has been to describe the general character of this work of Mr. Alford, to show what he has done, and to give by a single, and, as we think, pertinent illustration, an example of his method as a Commentator. Anything like a critical judgment upon the work, we have not attempted. We will say in passing, however, that the work is open to censure, and on some points, both of philology and of doctrine, we should feel compelled to speak in disapprobation, if we spoke at all. Mr. Alford has brought within a narrow compass the results of protracted, patient, and scholarly research; he has drawn very largely from modern German authors, but the mass of matter is ill-digested and not always reliable. If he has escaped the infection of German rationalism he has not always avoided its tone of irreverence. Especially is this true of his Section on Inspiration. While he holds to the "plenary inspiration of the Scripture," yet he is not prevented thereby from indulging in language which, in tone and temper, exhibits no very profound respect for the sacred Word. On the whole we may say that his work is a vast storehouse of learning, invaluable to the student, but needing constantly on his part a sound discretion. Still we cannot withhold our humble tribute of gratitude for such an important contribution to the scholarship of the age, and we earnestly commend it to the consideration of all students of the Greek Testament in our own country.

ART. III.—SACRED ORATORY.

Essays on the Preaching required by the Times, and the best methods of obtaining it, with reminiscences and illustrations of Methodist preaching. Including rules for extemporaneous preaching, and characteristic sketches of Olin, Fisk, Bascom, Cookman, Summerfield, and other noted contemporaneous preachers. By ABEL STEVENS. New York: Carlton & Phillips. 1855. 1 vol. 12mo. pp. 266.

THIS little volume is a reprint of Articles, the first five of which originally appeared in the National Magazine, for 1854, and the remaining four in the Methodist Quarterly Review, for 1852. The book thus naturally bears a double character, and may not unfairly be characterized as half catholic and half denominational. We do not mean to say that the first five Essays are free from denominational narrowness and favoritism, and the last four charged with nothing else; far from it. Dr. Stevens is evidently an earnest-minded man, and his whole book is full of suggestions and considerations which earnest-minded, good men everywhere will appreciate and enjoy. But the general character of his book is sufficiently indicated by this avowed two-fold nature and intention of its component parts; it is a mingling of broad, universal, Gospel principles, with the narrow views, and warped likings of modern Methodism. The writer indeed foresees this judgment, and bespeaks a charitable construction of the "sectarian aspect of the production," on the ground that "this [latter] part of the volume was originally written for a denominational periodical and a denominational purpose;" a candor which not only fairly states the case, but entitles the author to the charitable construction for which he asks in his preface.

Yet we cannot, for all that, be expected to be pleased with all he has a conceded right as a denominational writer to say, on the great subject of preaching the Gospel. We should not greatly misstate our impressions if we were to say that what there is in his treatise that is Catholic we like, and what there is that is Methodistical we dislike. But we can be more particular in our commendation of these vigorous and earnest Essays; and without attempting their formal analysis and review, we will in a word indicate some of their excellencies.

There is a plainness and a vigor in the author's style, which, like the preaching of many of his Ecclesiastical brethren, leaves no one in doubt as to his meaning. He is "fully persuaded in his own mind" of the lamentable inefficiency of the modern pulpit, and he sees no reason to avoid saying so with all boldness. He regards the fashionable *artificiality* of sermons as the great fundamental error—the *πρωτον ψευδος* which robs the pulpit of much of its life and power; and most gladly would he exchange the whole Sunday brigade of preachers, so

"Coldly correct, and critically dull,"

for a single regiment of ministerial flying artillery and sharp shooters, who should be just where the battle thickened, and fight as for dear life and instant victory. Dr. Stevens puts in a plea for reality, and fearlessness, and appreciation of the sacred commission and high consciousness of sanctified power, and an all-pervading earnestness in the godly preacher, which is truly edifying and inspiring. He wishes to see men of God men of might; he would have a minister an awakener, not a soporific, a *preacher*, not a dull reader of duller essays. We remember once reading Dean Swift's curious sermon on "Sleeping in Church;" and we think Dr. Stevens would adopt his opening words as a good natured expression of precisely his view about the *disturbing* effect of a good preacher: "I have chosen these words," says the witty Dean, "with design, if possible, to disturb some part in this audience of half an hour's sleep, for the convenience and exercise whereof, this place, at this season of the day, is very much celebrated." In his ardor our author falls upon the whole system of homiletics with remorseless fury; and setting before his readers as specimens some of the "many bones and dry" which constitute the divisions and subdivisions and numberless ramifications of some of those terrible old Puritan sermons, he begs every young preacher to "go to sleep, like Chrysostom, 'the golden mouthed,' with old Aristophanes under his pillow, rather than with these huge homiletic phantoms haunting his dreams;" indeed, it is his hope that before long a new dispensation will be inaugurated, under which "the whole technical herd will, like the swine before the simple, powerful word of Christ, run violently down a steep place into the sea of oblivion, and 'perish in its waters.'"

But we are most pleased with the author's earnest plea for the so-called "*extemporaneous*" method of preaching. That this is the normal method of preaching the Gospel, we have never had a doubt; and it is our entire conviction that the

young man admitted to the sacred ministry, is not, in the fullest sense "an *able* Minister of the New Testament," prepared to "give to every one his portion *in due season*," who has not acquired the power of telling his errand, when necessary, without reading it, and who knows not how to consider any season a "*due*" one, unless he has a manuscript wrapped in a velvet sermon case in his pocket. How our Theological Seminaries can "finish" their respective Courses of Education for the Ministry, without once giving a thought to the development of this mighty agency for good in a minister, to the discovering "the hiding of his power," we have never been able to understand, and have never seen explained. It is, indeed, very strange that an Ambassador of Jesus Christ should not be as able to speak in behalf of his Lord and King, as a third-rate lawyer is to seek mercy for a heartless criminal, or a non-professional man to sway to his views the voters of a school society or of a political district. We do not endorse all that our author says on this matter of extemporaneous preaching, on which he speaks fully; but we do commend the plain, common-sense, practical suggestions of one who has spent a life-time among extemporaneous preachers, and who himself is regarded as no mean illustrator of his own principles. We thank him for his earnest advocacy of this normal, primitive, powerful, often necessary, but now greatly neglected, method of proclaiming the Word of reconciliation; and we most heartily wish that his words might be as goads, to scourge out of many of our beginners in the Ministry that unworthy timidity that fears the faces of a congregation, and to urge them up to that holy boldness that can look the multitude in the eye, and fear none but God.

But an all-devouring admiration of Methodism marks and mars every chapter in the volume, in the judgment of all but followers of Coke and Asbury. Consciously, or unconsciously, the pulpit eloquence of Methodism is made the standard, and by this all Sacred Oratory is measured. Even the honest claims of Education as a mighty helper in the ministerial work, claims which many of his own brethren are coming to feel deeply, and to provide for commendably, are more than questioned by this educated divine, merely because a learned Ministry is not after the pattern showed the Methodist Fathers in the mount of their spiritual vision. "Institutions expressly for Theological Education" meet with, he tells us, "a vast amount of not only popular but intelligent opposition; the primitive Methodist Preachers . . . came not forth from Theological Seminaries." Indeed, we are suspicious that one-half

of his trenchant and indiscriminate onslaught against logical arrangement of thought, and methodical handling of subjects in pulpit speech, grows out of the fact that such scholarly work—whether useful or not—is not *practicable* to the vast majority of Methodist Preachers. At any rate it is a vast folly, out of which it might have been hoped theologians had fairly emerged, to talk of education as if it destroyed heart, and to prate about reading “the pure simple truth of the Bible” in the light of the conflagration “of nine-tenths of all the dogmatic writings in theology now extant.” At least we must beg our author to speak for himself and the dogmatics of his own system; if it be of the uselessness of these he speaks, we would modestly defer to his superior age and experience.

Nor do we at all approve of the author's unqualified condemnation of the *written sermon*; we have indeed heard many discourses which deserved it all; but we have generally reckoned it a merciful provision that those who so exhaust us by their *selected* thoughts, are not bound to turn loose upon us the indiscriminate rabble of their hastier summoning. If running with the footmen has so wearied us, how can we hope to contend with horses? Nor would we see the Church robbed of the learning, and power, and eloquence, embalmed in her written discourses. Nor, still farther, can we think with our author that pretty much all the good done in the world is done by Methodist exhorters and those who never *write* a sermon. There are themes in Theology which will bear the calmness of thought, the precision of expression, and the restraining of an excited tongue, and will *not* bear the omissions, and the inaccuracies, and the slips, and the exaggerations, and the intensities, and the ornamentation of the extemporaneous speaker. Besides, the good done and the service rendered to religion are not, as some imagine, to be estimated by the instant effect of a sermon on the excited congregation of an evening; the popularity of “stare, and pressure, and animal heat,” as Dr. Chalmers calls it, is not the most useful; and if the fervid appeal may, by God's grace, make men enter on the Christian life, it takes more to make them “endure unto the end;” and that patient edification and well-proportioned instruction so necessary, is more generally found in the sober written sermon, than in the more glowing unwritten exhortation.

It is curious to see how the preaching of the Gospel, viewed merely as a historical fact, appears when seen through the magnifying glasses of an earnest Methodist. Our author assures us that the early Methodist preachers, taken as a whole, “had more manly genuineness, more practical adaptedness, and

therefore more effectiveness, than any other ministry since the days of the Apostles ;" and he hopes "the sectarian egotism of this remark" will be excused, because its *truth* is so patent to all men. "Does any one doubt that if all the Christian preaching of the earth were conducted in the same style . . . that these men used, the Gospel would overflow the world?" Perhaps so ; but we fear we should find a vast multitude of cold, lifeless bodies, after this deluge subsided. Of Brodhead, our divine says, with more enthusiasm than reverence, "those who heard him [on the Final Judgment] could hardly have been more awe-smitten if they had seen the heavens fleeing away at the approach of the Judge." The present English Wesleyan Ministry is finished by one stroke of admiration ; "it is not only the most effective, but the most able body of Clergymen in Great Britain, and if we were to express fully our own personal opinion, we should add, in the world. They are the best sermonizers and the best pulpit speakers in the United Kingdom." Strange that with our present advantages in the way of postal communication with England, the reputation of the "ablest and best pulpit orators in the world," has not reached us before ; but these preachers are not responsible for the carrying trade of the ocean steamers.

We gladly turn from the faults and weaknesses of the treatise to matters of more moment. We would rather blot all, which, as reviewers, we have felt at liberty to say, than to even *seem* to lack sympathy with an honest endeavor to restore to the pulpit its legitimate power and designed influence. Almost any book "is good, and nothing to be refused," yea, rather to be "received with thanksgiving," that is honest and earnest in so holy a cause. We believe that there is need of writing, and thinking, and praying, and acting in this matter of our execution of that great commission laid upon the Christian Ministry ; for the world believes, and so do many good men in the Church, that the Modern Pulpit is in no small danger of losing its hold on the popular mind. We do not hesitate to say that the preached Word comes short, through the fault of its preachers, of its legitimate influence, and its practicable achievements. We can hardly overestimate the opportunity which the sacred orator enjoys when he rises to address a congregation. We are not ignorant of the hindrances growing out of the abstractness of his topics, their lack of novelty, the frequency of his appearance, the mighty and permanent effect he would produce, and the opposition of the world to the Gospel of Christ. But still, it is a noble opportunity, when the great congregation says to the man whom it

loves and trusts, as a congregation once said to St. Peter, "Now are we all here present before God, to hear all things that are commanded thee of God." Ancient orators never stood on so commanding a rostrum as does the Christian preacher who rises before a multitude, which acknowledges his sacred commission, accepts his volume of authorities, believes his cherished doctrines, reveres his religious character, relies on his sober judgment, unites with him in elevating and harmonizing devotions, and bows before the same invoked presence and power of the Holy Spirit.

And then, there is the still more convincing remembrance that preaching is an institution of Christ's own appointment for the express purpose of bringing men to God, His great agency, selected out of all the possible agencies, as the prominent, permanent instrumentality in turning men from Satan unto God. "After that . . . the world by wisdom knew not God, it pleased God by the foolishness of *preaching* to save them that believe." We are authorized, therefore, to expect great results from this divine institution appointed for the salvation of men. His word shall not return unto Him void. In the history of the Church this promise has never failed to be verified during the ages of high-toned faith: it is now every day fulfilled in individual cases. The Church is in much more danger of expecting too little from the bountiful promises of her Head, and then resting content with the little she receives "according to her faith," than of nobly expecting "the heathen for her inheritance, and the utmost parts of the earth for her possession." We do not believe that the preached Gospel is this day accomplishing as much as it has done, or ought to do. Over a million sermons are preached, every year, in Great Britain, probably more in this country; and can any man say the effects are in proportion to the mightiness of the agency?

And yet, what an hour is this for the preachers of salvation to faint and grow weary! The world has not seen the time when Christianity could not better afford to have its anointed heralds falter, than in this middle of the nineteenth century. Had St. Cyprian suppressed his eloquence, the Church would have still preached successfully by holy lives and martyrdoms, against the undisguised iniquity and disgusting wickedness of the later Empire. Had St. Bernard hushed his vehemence, the masses of the people in his age of dimness were not quick and intelligent enough to use their advantage. But now, and especially in this country, the campaign is no longer a mere encampment, nor yet a quiet siege, but a succession of furious

charges ; and feebleness is peril, and faltering is death. The whole community is awake to the conflict between the world and the Church, between Christ and Satan. Intelligence is universally diffused, and comparatively "much learning hath made men mad" in things requiring all possible "truth and soberness;" so that the very masses of the people are self-installed (the most hopeless of all) critics, and doubters, and despisers, and impugnors of Christianity; they have even seized our very weapons; and the organization, the platform creed, the Sunday and week day assembly, the Monthly Magazine, the Newspaper, the Lecture, the Oration, are turned upon Christianity with a fearful fury of hatred, and an avowed resolution of extermination. Is it a time for the leaders to drone in their pulpits, or suffer their people to slumber in their pews? If there can be nothing done for Christ through the instrumentality of holy eloquence, let us be assured there will be much done for Satan by his enlisted unholy eloquence; if Sacred Oratory can put forth no persuasiveness for Christ and the Church, profane oratory can lead and is leading men in troops to the camps of Satan.

And still, even now, there are prejudices and a lifting up of hands in holy horror against the word *Sacred Oratory*, and the thing it signifies. There are old heads in the Church who ought to know better, and young heads who never will, with whom sacred eloquence is a thing to be dreaded as an irregular, uncanonical, uncontrollable agency; which is in no wise in keeping with the passionless, rubrical dignity, and decorous conservatism of the Church. They probably suppose, with certain whom the great and good Archbishop of Cambray describes, that one "need only bawl and speak often of hell and the devil," to be truly eloquent; and they affect not the possession. We have heard men who were supposed to be "apt and meet to exercise their ministry," aver that the accredited ambassador of Christ, so far from exhibiting vehemence and emotion in the delivery of his solemn errand, should study to imitate the calm and unimpassioned utterance of a judge on the bench, whose words derive their weight from the speaker's high commission, not from his earnest manner. Such sapient scholars learn, sooner or later, that such preaching makes in a congregation a good many *judges on the benches*, some of whose manners by-and-by come to be both vehement and authoritative.

But wiser men than these shake their heads at Sacred Oratory. A dread of magnifying the office of the *preacher* is hereditary in the Church. The days are not yet obliterated from

her memory, when she had to contend with all her might for the authority and the usefulness of any other means of grace than preaching. Who does not remember the extravagance of the Puritans of "judicious Hooker's" day, and how that meek and holy Master of the Temple, willingly regarded then, as now, as the Church's spokesman, was obliged to contend with Travers and Cartwright, against their disrespect for prayers, and sacraments, and the public reading of God's Holy Word? And no wonder that when a fanatical and abusive party stood by their champion's declaration that "no salvation is to be looked for where no preaching is," and that "prayers and sacraments, forasmuch as they take effect by the preaching of the Word, where that is not, these do not only not feed, but are ordinarily to further condemnation;" no wonder that the common mind of the Church was driven in disgust to a possibly too low view of the position and the power of the Christian pulpit. And then think of such preaching as Cromwell's troopers gave the Church, as a practical illustration of the theory '*Preaching versus Prayers and Sacraments*.' The candidate for the vacant chaplaincy, who, in illustration of his spiritual gifts, preached before the Protector's "tryers," eight hours on his brief text "*Pomegranate*," and then postponed the remainder of his discourse till the next day, won indeed the office; but a Church must have been as passionless as marble, not to have been filled with such an abhorrence of every approximation to such pulpit oratory, as would easily favor a jealousy against even the right honoring of the pulpit. This unworthy jealousy has been fostered by the subsequent history of earnest, impassioned, extemporaneous preaching. Errorists have almost monopolized it, and the Church, instead of recovering and rectifying it, as was her right and duty, has taken the easier method of disparaging and discouraging its abilities and its tendencies.

Still, however, in spite of all historical or ecclesiastical prejudices, is preaching the chiefest and foremost instrumentality in winning souls to Christ; and Sacred Oratory, or the right method of preaching, a most noble science and a most desirable acquisition. In our opinion, Sacred Oratory is meanly appreciated by many good men merely because they have a wrong apprehension of it. It is not a thing of the mouth and the arms, not a mere shouting and striking, not a "splitting the air with noise," nor a sawing it with the hands. We do not reckon oratorical gifts as Dryden says some religionists did in his day, and as a great many do now:

"He was gifted most that loudest bawled."

Nor does Sacred Oratory consist in finely wrought language, and elaborate metaphor, and smoothly flowing sentences, and well finished periods. This is no more the thing *eloquence*, than is the mummied corpse in Milan Cathedral—all appareled in purple and velvet, adorned with mitre and crozier, and brilliant with gold and silver, diamonds and rubies, emeralds and pearls—the *living, holy man*, San Carlo Borromeo. It is a common mistake, and yet one of the most shallow and inexcusable, to count ornament, and high finish, and “fine writing,” as not merely essential to eloquence, but eloquence itself; and many a preacher, with pious thankfulness, counts himself eloquent, and his people proudly rejoice in their rare felicity in such a possession, when he only knows how to *please*, and their only experience has been that of entertainment. It takes more than a good voice, and it takes less than a well-tricked ornamentation, to make a Minister a Sacred Orator.

We cheerfully accept any definition of sacred eloquence, or indeed of any sort of eloquence which recognizes the two-fold nature of the inner life of man. It is not necessary to our present purpose to be too precisely nice in our anatomy of the creature man, as a being endowed with understanding, with imagination, with memory, and with passions; we leave that to philosophers: it is enough to say that man is endowed with both head and heart, with an *intellectual* and a *moral* nature; he has an understanding, and can therefore think, and affections, and can therefore feel. Cicero may not have been the first who called eloquence the art of speaking “*ad apte persuadendum*,” but his definition, “*the art of persuasion*,” has become the universal formula; and this because it recognizes the intellectual nature which ordinarily must be convinced, and the moral nature which ordinarily must be moved, to result in that determination or acquiescence of the will which we call persuasion. Nothing less than this recognition of our double nature will suffice, and it will be observed all philosophical definitions of eloquence bear this double aspect, though of course no such completeness of view is insisted on in common parlance.

It would appear then that the work of Sacred Oratory generally considered, is two-fold; it has to do with the mind and with the heart of its subjects. The preacher finds before him a multitude of immortal beings, sinful, astray, many of them blindly moving on with the mass to eternal ruin: the problem is, how to arrest and save them. Of course, first of all and always, comes in the thought of the good Spirit of God, the Divine agency without which all sacred speech

is impotent and vain. But this presupposed, what is ordinarily the first work? Evidently to so affect their *minds* that they will perfectly agree with him intellectually, as to the matter in hand; he would have his auditors see as he sees, and think as he thinks, as the only natural, proper, and reliable basis on which to found an expectation that they will act as he acts. Very often this desired harmony of mind will be attained by simple *instruction*; for ignorance or misapprehension is the parent of much of the indifference and aversion to the common doctrines and duties of religion. Hence to *instruct* is the largest portion of the Christian orator's intellectual work. He is to define and explain, and expand, and illustrate each doctrine and every duty; in short, like John Baptist, he must so make the crooked places straight, and the rough ways plain, that all flesh shall, of necessity, see clearly the salvation of God. But then, as there is error as well as ignorance among his hearers, he must also *convince* as well as instruct. The truth as it is in Jesus must be proved before real doubters by solid and irresistible argument; and present errors, marring the symmetry of doctrine and destroying excellence of life, must be honestly met and honorably vanquished. This is a less frequent but not less important work of the Christian orator than the former; it is more his allotted work during some ages than during others; but woe be to that minister's hope of "well done" service to his Master, who cannot, on occasion, "contend earnestly for the faith once delivered to the saints," and who is not "able by sound doctrine both to exhort and to convince the gainsayers."

But this intellectual work, we said, was only half the task of the preacher, though many practically count it the whole. The sacred orator fails lamentably, who does not recognize the *emotional* as well as the intellectual portion of our nature, and pay as high homage to the former as to the latter. If, as one has said, it is the business of the preacher to take men as he finds them, but not to leave them so, let him beware how he slights those powers of the heart which writers on eloquence generally call the *passions*; for they will repay the slight with defiance of all his enginery of persuasion. The term 'passions' is an alarming one, we are aware; but we use it only in the conventional sense, and are very willing to substitute for it "feelings," or "emotions;" only we must insist that Sacred Oratory must not ignore this second element in the two-fold nature of man, if it expects to achieve a perfect work. It must not forget that man has a heart as well as a head, sentiments as well as convictions, is open to emotion as well as to

instruction, is swayed by feeling oftener than by logic. Indeed, the grand avenue to the will—all other accesses are by-paths—is the emotional faculties; and as the will must be gained before persuasion is effected, and as there is no perfect eloquence without persuasion, it follows that the orator who strikes not at men's hearts in the vehement contention, fails of complete victory. Conviction is not necessarily persuasion; Agrippa was fully convinced of the truth of St. Paul's religion, but he was only "*almost persuaded*" to be a Christian. Three-quarters of the decorous assembly before the preacher every Lord's-day are intellectually convinced of the truth of every proposition advanced, but they are not persuaded to live by the accepted verity. They must not merely see as the preacher sees, but feel as the preacher feels, or else, "What is that to us?" will be their soliloquy over every doctrine and duty of religion. Now it is precisely the work of the Christian orator to make these hearers feel that these solemn truths are everything to them. Many Bishops made Louis XIV say, "How noble a preacher is this great man;" but Massillon only made him groan, "How miserable a sinner am I, his royal hearer!" The creed learned by the mind, which is only belief in the head, must be made faith in the heart; and it is the task of sacred eloquence to move and warm and quicken the sluggish heart till, with God's help, it rouses up and *adopts its convictions*, making its belief its faith, and its creed its daily life. When Demosthenes had not only shown the Athenians what they ought to do, but forced them to spring to their feet and cry, "Let us go and fight Philip," his work was done; so must the Christian orator not only satisfy his hearers that it were right and proper to do as he says, but he must arouse them to the holy resolution, "So *will* we do, the Lord being our helper."

This, then, if we conceive it aright, is the work and the way of Sacred Oratory. The sermon may not be a mere copy of one of Euclid's demonstrations, clear and cold, nor yet patterned after the frenzied utterances of an Eastern Dervish. It must give both light and heat, must both instruct and affect, convince and persuade. These qualities, "acting together," says Dr. Campbell, "constitute that vehemence, that warm eviction, that earnest and affecting contention, which is admirably fitted for persuasion, and hath always been regarded as the supreme qualification in an orator." We believe that these two qualities, rightly combined, constitute the highest ideal of Sacred Oratory; and still farther, that as a matter of experimental fact, it will be found that true thought and lively

feeling have been the characteristics of all the best sacred eloquence the world has ever seen; while just in proportion as either element is lacking, sermons have failed in present effect or in lasting usefulness.

At any rate, it is plain that all truly eloquent preachers have possessed, in some good degree, both of these excellencies. We do not say that every fervid pulpit orator must be a Barrow in matter, nor every powerful reasoner a Fenelon in emotion. There may be a great preponderance of the one element over the other; as, for instance, in the old English pulpit, where thought is more abundant than feeling, and in the French, where feeling is more plenty than thought; but neither can be noticeably and sensibly wanting in any perfect illustration of Sacred Oratory. In physics, the momentum of a body is found by multiplying its weight into its velocity, and the same rule holds in Sacred Oratory; he who has most weight of matter and most activity of feeling, is the greatest preacher. How well some of the old Reformers—and some of the Deformers too—illustrate this principle! Honest old Latimer, the beginner of modern pulpit eloquence in England—had enough of coarse and harsh sayings, and inelegancies of style, to shock irrecoverably a regiment of our adorned and perfumed and exquisite “delightful preachers;” but he fed the hungry minds of the famished people, and stirred their souls as with the blast of a trumpet, and therefore accomplished a mighty work for God and the right. Ridley has left us no sermons, but as surely as the scholar of the Reformation ever preached, he uttered words of wisdom; and of his manner it is recorded, that he possessed a “vigorous and ardent style of eloquence that reached the heart.” The learned Cranmer’s sermons were accompanied by a “heat of conviction.” Luther was Luther in the pulpit, as well as in Diets and among books; and that is saying enough. Calvin, before his tyranny had ruined his popularity, used to be forced by the crowd about his dwelling to repeat to his street-congregation the massive thoughts, full of heat, which he had that day uttered in the Cathedral. John Knox poured over Scotland the imported doctrines of John Calvin, heated in the furnace of his heart, till they resembled melted lava. And how splendidly did many of the divines of the age of Louis Quatorze exemplify the head-work and heart-work combined, of the highest Sacred Oratory! What names are those of Massillon, Bossuet, Bourdaloue, Fletcher, Fenelon! When will the degenerate, ultramontane Church of France produce their equals?

But rob the preacher of either element, and he descends

from his grand elevation and becomes either limited or transient in influence. There is an old saying, "all work and no play makes Jack a dull boy;" and the homely old saw is good for boys grown up. A sermon all head-work, enlivened by no emotional play, makes a congregation of dull hearers. The English Church preachers have almost hated exhibitions of feeling in the pulpit, and their dissenting brethren who have encouraged emotion, have thanked the orthodox coldness, and used it, and their own opposite manner, to rob the Church of her hold on the invaluable middle class of the nation. The witty Dean of St. Patrick's, in his "Letter to a Young Clergyman," expressed very cleverly the English sentiment of the last century, and of many of its fossil-remains found in this—where he charges his friend to "make use of this [emotional] faculty as seldom as he can; lest he be forced to say of him as a great person once said to a lady who asked him coming out of Church, whether it were not a very moving discourse: 'Yes,' said he, 'I was extremely sorry, for the man is my friend.'" We ourselves have heard a learned Canon of Canterbury discourse for an hour and a quarter before a dozen poor people, and twice as many little hooded charity children, on some of the profoundest philological questions of the day, quoting Latin, and Greek, and Hebrew, with an alarming ease, and effectually preventing the possibility of even his worst enemies ever bringing against him the disparaging charge once laid to the door of a more learned but simpler preacher: "Master Pococke," complained these poor peasants, innocent even of the English alphabet—"Master Pococke, though a very good man, *was no Latiner*." Now this sort of pulpit work is a monstrous perversion of the preacher's calling. And one can hardly say less of very many of those old sermons which contain under one text a whole body of divinity; though doubtless the spiritual stomachs of that hardier race of hearers digested matter which would only burden and distress us. Yet who can count it the perfect way of proclaiming the Word of reconciliation, to divide a topic, with good Bishop Hall, into eighty heads, or with zealous Baxter into one hundred and twenty, besides the "improvements?" Claude says, one Mr. Lye "endeavors, by God's assistance, to fix his subject on a right basis," in thirty particulars, and then adds fifty-six more "to explain it." Mr. Drake numbers one hundred and seventy heads and ramifications, besides queries and solutions; and then, lest possibly with some it might happen that

"Still the wonder grew
That so few heads could carry all he knew,"

he prudently declares that he "passed sundry useful points, pitching only on those which constituted the marrow and substance." Now all this sort of preaching may, and sometimes does, consist with genuine feeling; but it is an unnatural alliance, and in these encyclopædic sermons, whether of centuries past or of the present day, there is much more to make Christians critics than to turn critics into Christians.

Then there is the opposite extreme of all feeling and little thought in the Christian Preacher; and this it is chiefly which has made good men afraid of Sacred Oratory. Such preachers have a great and often beneficial influence, but it is always evanescent, and more or less ineffectual for solid and lasting good. The true type of the Christian orator is the burning bush, burning, yet not consumed; these unthinking emotional orators both burn and are consumed. Making little or no attempt to instruct or convince the mind of the hearer, laying down no substructions, they build a hasty structure out of the perishable emotions of our nature, and their success seems great and splendid; but as they have built on the sand, the baseless fabrics are soon gone, and their place is nowhere to be found. This is the history of all revivalist preachers, whether we call them Evangelists, Redemptorists, or plain Exhorters; they burst out, and pour down from their high pulpits on the people below in torrents of feeling, and presently there is a general breaking up of the depths—deep answering unto deep, in the sea of emotion: but when mountain torrents have exhausted themselves, they dry up and leave only a desolate and shattered channel. Whitefield, the greatest of revivalists, tells us that he was complained of to his Bishop as "having driven fifteen mad by his first sermon;" and he very honestly adds, that "the worthy prelate in reply wished that the madness might not be forgotten before next Sunday." We may add here, however, that we do not reckon the preaching of this great man altogether an illustration of feeling without thought; his written sermons, it is true, appear only ordinary, but these were never reckoned his best; and there must have been something more than mere excitement in discourses which could enchain such unimpassioned auditors as Hume and Bolingbroke, and Chesterfield, and our own Franklin. Spurgeon possesses, of course in a minor degree, something of the same power; and if he does not, under the pressure of popularity and a narrow creed, and an already overgrown self-respect—a danger seeming to us imminent—degenerate as fast as the young man Whitefield improved, he will preach for many years to come, in spite of all critics, to as large a con-

gregation as can come within hearing of his somewhat boastful pulpit. If Sacred Oratory cannot be the utterance of mind and heart both, the world will pardon a large poverty of the former rather than of the latter: it would rather feel than think, if it cannot be made to do both, through the agency of the thoughtful and fervid Christian orator.

The reader will, we trust, pardon us in offering a few suggestions growing out of the nature of our subject, on the requisites for the true Christian orator. In the first place, then, as half the work of pulpit eloquence is that of mind with mind, the preacher must have a mind well disciplined, well-stored, and familiar with the principles of its peculiar calling. Cicero somewhere says that there is no kind of learning which may not be made useful to the orator; and nothing can be more patent than that he who hopes to control others' minds must be himself the possessor of a well disciplined intellect. No man is a competent commander of troops who is not himself master of all military evolutions. The preacher must be also a full man, "a scribe well instructed," able to bring out of his treasures of information and thought things new and old; for the art of writing is the same now as it was when this fundamental canon was first stated. "*Scribendi recte sapere est principium et fons.*"

And still farther, how shall we expect Christian oratory from one who has never learned its alphabet, its first principles? Sensible men are generally ready to acknowledge the necessity of thorough intellectual equipment on the part of the candidate for efficiency in the pulpit; and preachers and congregations both discover the shrinking of the intellectual sinews if there be not a life-long maintenance of the anointed scholar's studious habits. But there is the most unreasonable and amazing indifference and stupidity prevalent about the need of study of the principles of Christian oratory, on the part of would-be Christian orators. Men rise up to preach, who never had an hour's instruction in the great and difficult art of eloquence. The ancients reckoned it the greatest of studies, gave years of time to it, trained their promising youth with an especial eye to it, paid masters—like Demosthenes—exorbitant sums for their instructions; this is the estimation in which Greeks and Romans held profane oratory. But "we have changed all that." We expect our ordinary scholars, if only they be pious, to know instinctively everything which would make them influential, and oratorically able, ministers of the New Testament. Doubtless for this cause many preachers are weak and sickly, and many hearers sleep. This is the reason why many sermons

are so feebly constructed that they take no masterly hold on the mind of the congregation; and why in their delivery we see such awkwardness, and rudeness, and ineffectiveness, and—with earnest men—such apparent agony and travail in their motions, some gesticulating with the head, and some with the back-bone—so far as a mere layman in anatomy can conjecture the centre of motion; why some seem about to revive the *supplisio pedis* of Cicero, and some dance about in the pulpit as if their feet rested on St. Lawrence's heated gridiron. Truly, our pulpits are sometimes profaned into places of comic action, by men of the best intentions.

But besides the full and well-skilled mind, there must be a whole heart full of feeling in the Christian orator. This is the especial excellence of the French and Italian pulpit, and the especial deficiency of the English. The Spectator said of the Englishmen of its day—"Our preachers stand stock-still in the pulpit, and will not so much as move a finger. . . . We can talk of life and death in cold blood, and keep our temper in a discourse which turns upon everything that is dear to us;" and of how many preachers is it true now-a-days, how little is there of that intensity of longing for the souls of men, which makes the preacher speak "as a dying man to dying men," and wrestle with their souls, as one who will not let them go except they bless him for their salvation! This is the greatest present need of the Church pulpit; more life, more heat, more of that electric fire in the soul of the preacher—a spark from heaven—which electrizes every other soul with whom it comes in contact. More of mighty Baxter's determination to "get within men, and to bring each truth to the quick;" more of St. Jerome's endeavor "not to draw applause, but rather sighs and groans from the people, and let their tears praise you;" more of holy Herbert's conviction, that "sermons are dangerous things;—none goes out of Church as he came in, but either better or worse;" more making God's message as "keys," and "wings," and "spurs," to the hearer, as judicious Hooker says and did; more of that holy violence, that comes from a burdening belief that there is an infinite weight of weal or woe in every sermon for every present soul, and that preacher and congregation shall be judged by it at the great and terrible day. "Alas," exclaims that dissenting divine just quoted, "alas! how few ministers preach with all their might, or speak about everlasting joys and torments in such a manner as may make men believe that they are in earnest. It would make a man's heart ache to see a number of dead and drowsy sinners sit under a minister without having a word that is likely to quicken

or awaken them; . . . to hear what excellent subjects some ministers treat upon, who yet let them die in their hands for want of a close and lively application; what fit matter they have for convincing sinners, and yet how little they make of it. O, Sirs, how plain, how close, how serious should we be in delivering a message of such importance as ours, when the everlasting life or death of men are concerned in it! . . . In the name of God, brethren, awaken your hearts before you come into the pulpit, that when you are there you may be fit to awaken the hearts of sinners."

The Christian orator so prepared in mind and heart, will not easily fail greatly in the *delivery* of his errand. He *will* be eloquent, though he be ever so ungraceful; but just in proportion to his truthfulness to nature in delivery, will be his entire acceptability and his universal popularity. His will be the manner and voice of a thoughtful and earnest man, because manner and voice grow out of good thought and deep feeling. His will be, as was said of one of the German Reformers—and as has been applied to Whitefield, "*vividus vultus, vividi oculi, vividae manus, denique omnia vivida.*" He will demonstrate the truthfulness of that saying of the great Latin orator, "*in ore sunt omnia,*" and will illustrate the comment of the French Master of eloquence upon it, "one well-timed look will pierce to the bottom of the heart." The voice, too, will be brought up to its work as an indispensable revealer of the thoughts of the heart, an instrument of amazing adaptedness, of magic power, and at times of irresistible influence over the hearts of the hearing congregation. "God only is great," uttered Massillon, and the entire congregation rose to their feet and bowed in reverence before the felt majesty of the Deity: "O, Eternity! O, Eternity!" cried Bridaine, as he closed his discourse, and the already solemnized audience melted down visibly before the great thought which had entered the very chambers of their souls. And can the Christian orator, as we have described him, stand statue-like in the pulpit? As well imagine St. Paul making Felix tremble, "as he reasoned of righteousness, temperance, and judgment to come," in the provincial hall of Caesarea, by a written sermon, eyes on the ceiling, voice unchanging, and hands wrapped in his toga! It is too late to plead for this ministerial copying of idols "that have eyes, but they see not, hands, but they handle not." The world has seen in the Arazzi Gallery of the Vatican, Raphael's conception of "St. Paul preaching at Athens," and has unanimously accepted the lighted face and the uplifted arms as the type of all true delivery in all calling themselves

successors of that baptized Demosthenes, that mightiest of Christian orators.

If we have at all succeeded in our delineation of the nature and requirements of Sacred Oratory, we gladly take leave of our subject. That the very "best gifts" are attainable by all who "covet earnestly" their acquisition, we do not for a moment imagine; for a perfect orator is the rarest, most transcendent, and most harmonious exhibition of genius and culture the world ever sees. It takes but a piece of an orator to make a poet; and one breath is enough to speak all the perfect names, in the world's history, of eloquence. But that the ministry of Christ can attain vastly greater powers and better gifts for its grand distinguishing work than it now possesses, we have not a doubt, nor a misgiving. It may call for an earlier preparation, more pains-taking, more and different lines of study, more consecration from within and anointing from on high; but let the ministry give and seek it all gladly. Its ordination vows require all this "care and study," its inward call from God demands every effort, energy, and possibility. Says Robert Hall, "the moment we permit ourselves to think lightly of the Christian Ministry, our right arm is withered; nothing but imbecility and relaxation remains. For no man ever excelled in a profession to which he did not feel an attachment bordering on enthusiasm; though what in other professions is enthusiasm, is in ours the dictate of sobriety and truth." The age demands an advance in the general standard of pulpit ministrations; our country—English in thought, French in feeling—demands just that union of mind and heart, of argument and emotion, that is the very nature of Sacred Oratory, and in so demanding furnishes the best field in the world for the triumphs of holy eloquence. Doubtless, we are called to the work; and woe be to us if we PREACH not the Gospel!

ART. IV.—REVIVALS AS A WITNESS FOR APOSTOLIC CHRISTIANITY.

Address on Ministerial Union, by T. H. STOCKTON, Pastor of the Church of the New Testament, Philadelphia. 1859.

FOR its logical coherence the system of JOHN CALVIN required neither Church nor Sacrament. It accepted these, as already existing, it found a place for them, but it did not, as a system, need them. It hardly needed a Saviour. It accepted CHRIST as an accident. It found a place for the Cross, because its author was a Christian, and the Cross was a *fact*, but the logic of the system is perfect without the Cross. Starting from the absolute, unaccountable Sovereignty of God, and basing salvation for the individual man on a bald *decree*, it accepted Christ, and the Gospel, a Church, and Sacraments, as facts which it could not ignore, because worked out in a Christian land by a Christian man, but still as facts which were but secondary and by the way, and which it was necessary to provide for.

The rigid Calvinist may indeed hold strongly and zealously the whole circle of Gospel truth, and be a rigid Calvinist still. He holds it, however, as extraneous to the system, because he is a Christian and not a Mohammedan Calvinist. He adopts Christianity as the secondary means of bringing the effect of the saving *decree* home to the saved, because he is a Christian. If he is a Mohammedan, he adopts something else.

The tendency of all systems is to work out their logical results. At first they are modified by the weight of other thoughts and feelings. As time passes and as new generations are educated more exclusively in the system, as new minds act upon it and think under it, the results which it holds, unknown to its originators, develop themselves to perfection.

It has been so with Calvinism. The bodies which adopted it as their Theodicea—their System of the Universe—took with it at the first the ancient Creeds, the ancient Formulas, the ancient thought and feeling of the Church Catholic to modify and control it. By their position, however, as self-originate sects, cut off from the traditional life and feeling of the ancient Church, what they derived thence grew weaker gradually and dimmer, while the *metaphysical system* which they had adopted in some form, as a substitute for the ancient Creeds of Fact,

developed itself in method and expression, and overshadowed at last and dwarfed the old truths which still lay coldly crystallized in their printed formulas, dead words now and not living things.

In no country has the system had an opportunity to work out its results more perfectly than in our own; for in no country has it been less restrained by a controlling Apostolic Church. In no country, consequently, has been shown more clearly the weakness of the most perfect *system*, when it usurps the place and name of the simple Gospel. Calvinism, with every opportunity, with the whole land its own, has utterly failed. Every cur now barks at the dead lion.

But having failed, nothing has yet taken its place. A swarm of sects sprung from its decay, holding more or less of its results and calling them the "Evangelical System," are contending with each other in self-destroying warfare. The mighty system, self-contained, coherent, grand and strong, which took the place of Apostolic Christianity, is dead and cold, 'tis true, but Apostolic Christianity is not recalled to take its place as yet. Every poor torn fragment of the old system, neither strong nor coherent, is trying to do that, and failing in the trial. Meanwhile, the results of the system are with us, though the system itself is gone. We are left to deal with those results as wisely as we may. An Apostolic Church, small and weak among the millions of the land, stands here to call order out of chaos and replace a dead Metaphysics with a living Faith.

The "Revival," at least in one aspect of it, is a result of Calvinism, and the Church of our day and times is called to deal with the "Revival" as it never has dealt with it before. Calvinism has no need of the Revival—indeed, pure Calvinism must repudiate the Revival—and yet the Revival is one of its results. It produces many that apparently contradict their origin, and this is one.

Calvinism destroyed logically all that Catholic Christianity gave to man in the way of teaching and training. It made Sacraments dead forms, it knew no need of Catechising as it knew none of Baptism for babes, it recognized neither fast nor festival, neither Liturgy nor solemn rite. Developing itself in this land untrammelled by traditional or present Apostolic influences, it stood forth a bare, cold, loveless system, saving men as well as damning them in its own granite sternness, and offering no food to man's religious instincts but its own iron "logic of Omnipotence."

The religious instincts of the human spirit, ground down.

beneath its power, rebelled at times and declared their wants, their hungry needs. Calvinism knew not what to answer. Calvinism had no food to offer. Calvinism could not annihilate these, neither could it control them—the result was the American “Revival.”

For man is naturally religious. He has that in his nature which leads him heavenwards. Made in the image of God, made to serve and love God, he has in his being instincts towards God. He must pray, he must praise, he must express thanks to the Infinite and the Unseen. In the deepest profound of heathen ignorance he goes groping towards the Everlasting Light. Christianity recognized these instincts. Because of these instincts it existed. It appealed to them. It called them out. It offered something to them each. Through ear and eye and touch, as well as through reason and affection, it sought to reach them. Through the gate of the body as well as through that of the mind and spirit, it approached the religious nature of man. By love and hope, by fear and awe, by appeals to self-love and by appeals to loftiest unselfishness, it spake to the religious heart of humanity. It dwarfed nothing in man's nature. No feeling, no aspiration, no tendency heavenwards was to be checked. It had food for all, life, strength for all.

Calvinism had not. So long as it retained the ancient truths and the ancient methods, it could offer *them*. But losing these gradually from its life and conscience in this land, it starved the religious nature of humanity. Thence came the Revival—extraneous to the system, in opposition to the system, and yet something with which the system was called to deal, inevitably. We call it American. In Wales and in Ireland it has existed in great power; yet it is peculiar to the religious condition of this country. If there have been times of greater religious fervor in all lands, or more than ordinary results attending particular ministrations or particular ministers, still the Revival, as a religious power, as an *institution*, is peculiarly American. It is peculiarly American, we believe, for the reasons we have given.

Almost all the bodies in the land have had the same experience with regard to these manifestations. They have, in turn, courted them, and feared them. They have tried to repress them. The wisest among them have looked coldly at them, have spoken coldly about them. The Revival would not be repressed. The high tide has swept opposition away. Then came reaction, wailings over defections, over deeper deadness, over increasing infidelity, over grosser immoralities, over

farther losing of distinct Christian Faith and life, over new sects and fanaticisms. Again the Revival comes, after the lapse of time. Again it is discountenanced, dreaded, suspected. Again it sweeps the murmurers away and reigns in power. It will do so in the time to come. It will come, in some shape, called or uncalled.

They call it the work of the Devil sometimes ; sometimes, the work of God ; as hopes are called out by its religious earnestness, or fears by its headlong developments. It is neither the one nor the other. It is simply the roused religious instincts of human nature, appealing for the breath of life to sects which have nothing to give them, which have ignorantly repressed them and crushed them, and which now will, before all the universe, cry out in rebellion. Some start, frightened back, some rush headlong on, all equally ignorant of the mighty power with which they are called to deal. One body tries to control, another rides the tide. Knaves and bold mountebanks offer husks and garbage to the hungry religious heart, and make their profit. The fact is clear that each successive revival is, to some, a terror still, whose place and name are matters of doubt and fear to the wisest and best of all "the Evangelical Denominations."

The Church has stood free from this fear. She has watched all such excitements from her tower of peace. We have been told she opposes revivals. We use the term now in our own signification. She does no such thing. It is idle to oppose revivals. Revivals are inevitable. She has her own revivals. From the place she holds and the truth and life within her, in the nature of things, she can have none others. She has no "revivals" in the common acceptation of the word, just as she has no other results of a system that is too narrow for human nature and its needs.

Following out the logical results of the system they had more or less distinctly adopted, and cut off from the living past of Christianity and calling it in their error a dead past, the various self-originate bodies in the country lost one by one the means which Apostolic Christianity had provided for the religious feelings of man. The religious instincts speak. Roused by some sudden providence, men cry to heaven. They call upon their guides. Their guides are stunned. The regular order of the body has provided no means for such times. Its worship, bald, cold proxy worship as it is, has no expressions now for the roused emotions of humanity. The narrow system has not provided for human nature as human nature is. It knows nothing of high festival, and solemn awe-hushed fast,

and sacred time wherein man's immortality with strongest emphasis asserts itself and looks clear into eternity and on towards the throne of God. It has lost the means to make man's gladness religious, and his sorrow religious, a famine religious, and a teeming harvest religious, the burial religious, and the wedding-feast religious. It has lost the dowry of the Apostolic Church. The soul of man is too big for it, its narrow formulas cannot measure his spirit, and then the strong instinct seeks foreign methods, develops itself in irregular abnormal shapes; the narrow system for the time goes down, and man's unfettered instincts assert their power, work much that is good and true, but, alas! much also that is very evil and very false!

Of course the Church could never have had such "revivals." We believe she is Apostolic. She knows humanity. She holds the truth whose Author is man's Author. The one is fitted to the other. Her system is large enough for human nature. No time of man's life is unprovided for; no emotion of his heart left unsanctified; no providence that may come in all his life which she seeks not to make religious. She takes advantage of every mood and phase of humanity. She appeals to man in prosperity and in adversity, in sickness and in health, living and dying. In the regular stores of her worship and teaching she finds supplies for all the changeful needs of earthly circumstance. She recognizes life as life is, variable and uncertain, yet still of God's sending. She has her times for sober teaching and her times of lofty joy, her seasons of quiet unseen growth, and her seasons of chastened excitement, and fervent yet sober zeal. Instead of opposing revivals then, in the true sense of the word, as times when men are more earnestly moved religiously, and more deeply stirred to search after God, she provides for such times, prays for them and looks for them as a part of her life and being. With her the revival is normal. She knows what it is, and whence it comes, and how to deal with it. She can lead the sin-burdened soul through all the desert way her master trod, with fasting and weeping and prayer, in silent soul and life examination all her solemn forty days. She can give him words of strength and counsel in his grim contest with the dark Tempter in the wilderness, and uphold his failing heart, and lead him on triumphant to the glorious morning of a victorious Easter resurrection. The time comes when the sense of showered blessing rests upon the gladdened heart, when faith grows strong and bright, and hope looks into the eternal light with undimmed eyes, and she whose words rang, like the accusing voice of God,

in the sin-convicted soul all those solemn days, now raises high her songs of gladness and makes her anthems wings on which the ransomed soul may mount to its strong Redeemer. The "revival," be it a revival called out by deepest sorrow or by highest joy, an Apostolic Church must recognize and provide for when it comes, or she is false to her place, she has lost a part of her great heritage. The Church then does recognize it, does most abundantly provide for it, makes revivals a controlled, understood, normal thing.

They are abnormal as they develop themselves in the bodies about her; yet the Methodists and certain Orders of the Romanists, especially the Redemptorists, resort to them, rely upon them, and strive specially to create them. They do not recognize them in their systems. They have no provisions for them. They develop themselves irregularly, outside the system. They are uncontrolled and uncontrollable. They bear decided witness to the weakness of ordinary sectarianism, decided witness to the truth of Apostolic Christianity, to the excellence of our Apostolic Church.

They bear witness to the fact that there are times and seasons of special religious fervor in the lives of men. This fact the acknowledged regular system of the various sects denies. It recognizes no such time. It requires no long memory to recollect, for instance, when *Lent* was a reproach, when it was loudly declared superstitious to regard times and seasons, or to devote any time but "the Christian Sabbath" to religious duty. The "Revival" astonishes the denominations by declaring loudly that there are such times; times when the community is more deeply stirred religiously; times when men are open specially to religious claims; times when there is a demand for more frequent worship, more earnest prayers, more zealous searching preaching. The truth asserts itself, and, whether the system will or no, people will in some shape keep a Lent—for, as a fact, "revivals" so called nearly always occur at the Lenten season, and as they are unprovided with this sacred season of penitence and fasting and prayer, with all its hallowed associations, they keep it as best they can, and the irregular Lent brings mingled evil and good, and none can tell for certain which predominates.

They bear witness to the fact, too, which the bald system of Protestant sectarianism has virtually denied, that all the days of man's life are God's. With her "Common Prayer Book" in her hand, the Church has stood the sole witness among them all for "Daily Prayer," in this Christian land. Weak and small comparatively, her voice has been drowned in the

stunning Babel round her, and her sons even have failed to hear and honor it; but she has been true to her calling and has borne witness still, and slowly, but steadily and surely is opening her Church doors over all the land for Morning and Evening Sacrifice. Recognizing the religious feelings of man, she would provide for Daily Worship. The revival comes, and those feelings speak out, and the result is "Noonday Prayer Meetings," "Business-men's Prayer Meetings," conducted without Church or Ministry, a pure "Will-worship," because sectarianism had denied persistently to provide for such feelings, had known nothing of their existence. The revival comes, and against the system, outside the system, vindicates the wisdom of the Church, bears witness for Apostolic ways in daily prayer meetings, that, logically, by their existence, deny the authority and the ministry, and protest against the existence of the very sects whose members meet there.

The "revival," too, bears witness to the wisdom of the Church, and the emptiness of Sectarianism, in its mode of worship. A man's wants are his own; his sins his own; his pardon and peace his own; his blessings and his chastisements his own. He must go to God for himself. He feels he must. He must pray his own prayers, he must return his own thanks. He feels that he must utter his own pressing needs to his Father and his Saviour; he feels none other can do it for him. Sectarianism denies the feeling. So far has it gone from Catholic Christianity that it absolutely forbids the feeling. The man can pray only by proxy. The minister takes the words out of his mouth and insists upon standing between a sinner and his God, between a Christian man and his Redeemer. Condemning in its ignorance or willfulness the wisdom of the entire Church Catholic that recognized this essential human feeling and provided for its manifestation in grand Liturgic Forms that gave to the humblest and the most unlearned sublime words of praise and prayer, words hallowed by the lips of the wisest and the best of all the great part of Christianity; and insisting on its so called extempore prayers, it stands with its extempore prayer, shallow, bare, cold, between a needy sinner and the mercy-seat of his God and insists, in an arrogance of priestly domination, that ROME alone has equaled, on making a weak, ignorant fellow sinner the mediatorial and sole means of approach, by which a Christian man can, as a member of the "great congregation," draw near his merciful Father. How much of shallowness have we all heard about "praying by a book"! how much of deepest ignorance on the very nature of Christian public worship has sectarianism

to answer for! It goes on its regular round, blind to the hearts it deals with, starving men's souls with its poverty, with the deadness of its routine proxy worship, where men sit for half an hour looking at a man with his eyes shut, praying, and for another half an hour with his eyes open, preaching, and thinks in its blindness that all this is Christian! The Revival comes. Men's religious instincts waken. They feel their crushing burdens; their pressing wants and sins come home to them. The old truth, as old as human nature, of personal priesthood for a man's self before God, asserts its power. They fling the system by. They order the minister to be dumb. They take the matter into their own hands. They get upon their knees, where they should have been all along, and each cries, "Have mercy upon us, miserable sinners," for himself. Disorderly, irregularly, against all their sects' provisions, humanity proclaims itself, and in the license of the wildest Revival bears witness for "Common Prayer."

And not alone for Common Prayer, but also for *precomposed* prayer; not alone against *proxy* worship, but also against *extempore* worship. The man goes on his knees and does not "make a prayer," or try to make a prayer. He *prays*. He uses old forms that have been tried before, that have stirred human hearts of old. He sings the old familiar hymns that bear the weight of old associations, that go echoing down to the deep profounds of the soul. He prays the old prayers, in which the earnestness, the zeal, the religious feelings of men have crystallized themselves long since. He does not know it, but, there and then, roused from his routine deadness, he bears witness for a *liturgy*; he protests against the foolish fancy that the human heart is ever touched so deeply, that its wells of emotion are ever upheaved so mightily, as by old formulas full charged with meaning, as by old expressions stamped with mighty worth, by the use of mighty lips, as by old sentences of power that issuing from the furnace of a burning heart at first have ever since fired men's blood to flame.

Mighty is the power of words; but there is that in man which words can never measure; there rise in his soul the thoughts that words can never clothe. Deeds alone can give them utterance. His deepest love, his profoundest feeling, his loftiest desire, no words can ever satisfactorily express. He must act. In something done, in the visible covering of most eloquent deed must he express what no talk can ever reveal. Therefore religion has Sacraments. Therefore it is not merely prayer and praise, but solemn sign and symbol; not merely

words, but also solemn actions far beyond all words in which it must express itself. A sacramental religion, a religion which clothes its faith and penitence, its trembling hope, its deep-felt love, too strong, too earnest, too holy for words alone, in eloquent outward act, in solemn form, visible before heaven and earth, a sacramental religion man's heart demands.

Sectarianism refuses the demand. It is afraid of Sacraments. It dare not preach them. It denies their meaning. It will not see their need. The conclusions of the old metaphysical system that has imposed upon it for the Gospel, are here with it. There are Sacraments in the Gospel. It cannot deny that. But the system needs no Sacraments, and so, to make itself consistent, Protestant Sectarianism, since it cannot deny Sacraments, denies their divine meaning, and contemns them as empty forms.

It rises to preach the Gospel with its sacramental part virtually left out. It calls on men to come to Christ; invites them, persuades them, urges them to be saved. We have sat under such appeals, and burned to know what the preacher meant. If "coming to Christ" meant anything to do, we would have done it; anything to suffer, we would have suffered it. What did he mean? How were we to come to Christ? Who that has sat under such appeals in the regular worship of any of the Calvinistic denominations can ever learn? We have the feeling. We repent. We believe. Our heart yearns for some sure token of God's love in Christ. We desire to come to Him. But, "men and brethren, what shall we do?" Where is Christ? How can we come to Him? St. Peter would have had a ready answer; or St. Paul. An Apostolic Church knows what to reply, and fears not to make reply, with the broad commission of its Lord plain in its outstretched hand. But the denominations do not know; or if they do, are very much afraid plainly to say. They fear to tell of Baptism; they have thrown Confirmation away, they dare not boldly hold forth the Eucharist. All they tell the startled enquiring soul, is, to *feel*; and still to *feel*, when his whole being burns to act.

This is the ordinary way, the regular legitimate manifestation of the Gospel under the influence of Calvinism, more or less alive. The Church has very hard words spoken against her by some inside, as well as by so many outside, because she preaches the Gospel according to the Apostles—the Gospel with Sacraments; and not that according to John Calvin—the Gospel without; a Gospel of *act*, and not a Gospel solely of *feeling*. But the "Revival" comes. Human

nature is too strong for even the "Evangelical system," and the system yields to "totally depraved" nature, and gives it Sacraments. Only, alas, it dare not give it Christ's! It spreads its straw, it arranges its "anxious-benches"—it puts kneeling places for "mourners" round its "altars;" it has its "inquiry meetings," and when a man hears the invitation, "Come to Christ," he knows now what to do. There is a definite act; a visible requirement, a sacrament now, by which he can express his feeling; in which he can clothe his repentance, and his faith. Going to the "anxious seat," kneeling at the "altar," rising up to be prayed for,—some such form becomes to him the "outward and visible sign of an inward and spiritual grace"—a *sacrament*, but man's sacrament and not the Lord's.

Christ's Sacraments, Apostolic Christianity preaches. It dare preach none others. His own forms of submission alone it dares teach. Blessings and graces it dares to promise only by these. And to its truth in this, to its divine wisdom, to its fitness to humanity and its needs, the "Revival" with its man-made sacraments bears witness with power. With its extemporized and human sacraments, it bears strong witness, whensoever it comes, against the utter poverty and insufficiency and weakness of the popular Christianity of the day.

Looking at this phenomenon called "Revival," we can thus see in it only the religious instincts of man, called out by the providences of God to new life and new power, and exhibiting themselves in ways with which what is commonly called the Modern system is utterly incapable of dealing. Finding that system too vague, too weak, and unreal for real earnestness and awakened zeal, these instincts seek developments and forms of expression outside the system, contradictory to the system, in spite of the system, developments and forms which justify to the least attentive thought the need of all that Apostolic Christianity possesses and offers, and which Christianity, distilled through the medium of Calvinism, and cut off from Apostolic life, has totally lost.*

* Mr. Stockton, in his horror of Sectarianism, having started what he calls the "Church of the New Testament," and finding himself in fact only the founder of another new Sect, and having called a council of advice to see what could be done, in a Note to the Address which we have placed at the head of our Article, thus states the result: "A committee representing the different denominations, was appointed by the Union to consider the case at Quakertown. The committee met, Monday, May 9th, and after spending nearly two hours in remarkably pleasant interchange of views, adjourned *sine die*, without being able to unite in advice! Is this not marvelous!"

The position of the Church with regard to this matter is easily understood. She cannot prevent the tide of public feeling from setting in a religious direction. It is foolish and idle to cry out against *all* revivals as evil. We say again, we use the term in our own sense. They cannot be prevented. Human nature is so constituted that God's Providences will turn a nation's thoughts, like the thoughts of one man, towards God and the eternal future. There is a harvest time for the Church of God, if she is wise and true. That these things are sources of evil; that the foolish and the ignorant play with such emotions, that the knavish make merchandise of them; that at such times, folly, and knavery, and flippancy, and ignorance, are busy to mislead; that the opportunity comes, and goes, and drags evil to be afterwards bewailed in its train; that conscience is seared and infidelity laughs;—all this is only a result of the weakness of modern Sectarian Christianity. That does not make the "Revival." The revival comes in spite of that. Only, that undertakes in its ignorance and weakness to deal with the revival, and where a strong present Apostolic Church would make a grand jubilee for man's salvation and GOD'S honor, it only makes in the end, from baffled feelings, from emotions dying in their birth, from instincts made but vain and empty, and heaven-seeking aspirations disgusted with husks, it only makes confusion worse, and evil, in the relapse of feeling, of action, stronger than before.

The Church is called by these things to be simply true to herself. She can deal with roused religious feeling. She can make emotion harden into act. She can give fit and wise expression to the intensest feeling. She can save the hottest zeal from dying into empty cant or rushing into wild fanaticism. Her duty is simply to stand at her post; to speak with calm authority in the loudest babel of excitement; to be alive and busy with her own divine instrumentalities, and reap as large a harvest as faith and earnestness can gather into this secure garner of God. Certainly it is not for any one of her Clergy, for any of her people to leave her ways, which any wise thought can see to be, just at such times, the very ways demanded, and come down to the level of mere modern insufficiency. No! her plain duty then is to stand by her own divine methods; with increased earnestness to set forth her own Apostolic possessions; with renewed zeal to burnish and brighten all the jewels of her crown, that she may stand forth a mighty queen, demanding, of right, allegiance and loyalty. Not in "union prayer meetings," with their own Church doors closed, must her Clergy or her people be

found. Blind, blind to the crying wants of this land and people religiously, must be the man who can stand there. Over all the country, more and more, goes up the earnest longing for something sectarianism cannot give. The religious heart of the people asks not for a new "Evangelical Denomination," (their names are legion now,) but for an Apostolic Church! Dead must he be to the very heart of the time, who can dream that he is serving any good by masking the character and claims of such a Church under the guise of a mere "denomination" among the rest. Nay! the yearning, from Maine to Texas, the expressed want of all men, is not for sectarianism,—even the world is growing sick of it,—but Catholicity; not for an effete Calvinism calling itself "Evangelical," but for Apostolic Faith and Life and Love. Doubly, at this time, are we called to be true to our place. The solemn duty rests upon us to set forth, more clearly still, the nature of an Apostolic Church. Now, above all times, are we called to keep our Fasts and Festivals; to fling our Church doors wide and free; to offer words of prayer and praise in Saxon speech to all the people; to preach the unmutilated Gospel with redoubled fervor; to exhort with fervent zeal to new life and stronger faith the children of the Church; to reclaim the wanderers; to preach, more earnestly and boldly, repentance and remission of sins to the godless; to lift aloft the Cross of Christ to all bowed down with sin; to show in this sad, vain, troubled time, the works, the words, the faith, the earnestness, the power, the beauty, of a *living* CHURCH.

Our place demands it. The nation asks it. The strong voice of the last "Revival," if any man has ears to hear, cries for it. Such strange developments as that which Mr. Stockton's Address makes, are rousing some men at last to the conviction of a great truth. Only by working *in* the Church can any man answer the demand; only by showing piety and zeal in developing her life and nature to the eyes of men. Not at all by working *out* of the Church, but solely by working *in* it; not at all by offering *man's chaff* to the nation's starving religious nature; but by spreading before it *God's bread*, can he do his demanded duty as a member of an Apostolic Church, in this land and time.

ART. V.—NATURE AND EFFECTS OF BAPTISM.

It is marvelous how little influence the speculations of most men have upon their conduct. The reason of this is, that the practical rules which guide their actions are founded not upon their own speculations, but upon maxims derived from a better source, the common sense and common experience of mankind. Thus in religion curious minds spin out their cobweb disquisitions, and form philosophical systems, and contend for them with great zeal, and win converts to their opinions, equally zealous with themselves; and when we look to see the evil effects of these false systems, in their conduct, we are surprised to see them living and acting like other Christians. The faith in which they were educated, together with the precepts and maxims of Holy Scripture, still guide the conscience and rule the life. Habits of thought and action have been formed, which contend obstinately and vigorously against the entrance of new masters in the form of mere speculations. It takes more than one generation to bring in a practical heresy and root out the truth opposed to it.

It is, therefore, great injustice to charge upon Christians who differ from ourselves, the practical consequences of their speculations. Opinion may be wrong while the practice is right; and hence brethren sometimes engage in fierce controversies, when their practical creed is the same. Such has been peculiarly the case in the controversies which have arisen in regard to the nature and effects of the Sacrament of Baptism. Were we to believe the writers of either extreme, their opponents must have departed very far from the time-honored usages of the Church.

"If I thought as you do," says Mr. Summus to Mr. Imus, "I would never baptize an infant, for you regard the Sacrament of Baptism as a mere ceremony;" "and if I thought as you do," rejoins Mr. Imus, "I would baptize every infant that I could lay hands on, and every adult who would submit to the Rite; for you regard this Sacrament as productive of a Moral Change." Yet these Reverend polemics practice according to the same rule. They baptize the same class of persons according to the same form; and are equally zealous afterwards in pressing upon their consciences the obligation of their baptismal vows, and urging them to repentance and a new life.

In fact, these gentlemen differ not at all in practice, and much less in opinion, than they imagined. Could their opinions be divested of the cant phrases and technical terms in which they are enveloped, they would, after all, appear wonderfully alike. While we adhere strictly to the "form of sound words," which the Church has used ever since the Reformation, we can well afford to let these angry disputants amuse the spectators. Allow each party to put upon these words its own construction, in its own peculiar phraseology, and yet neither will so far depart from the truth as essentially to affect the practice.

Nevertheless, it may be well to enquire into the meaning of these words; and ascertain, if possible, how they were understood by the learned and good men who compiled our Service. It was this question which gave rise to the dispute, some years ago, between the Rev. Mr. Gorham and the Bishop of Exeter. The decision in that case, however, did not settle the question. It only affirmed that Mr. Gorham might hold his opinions, and still retain his rights as a Presbyterian of the Church of England. The extremely elaborate and extremely dull book of Dr. Goode carried the matter no further. The most that it can be said to have proved, is, that many of the Fathers of the Church of England might consistently have agreed with Mr. Gorham; but it proved nothing more. As an interpretation of the language of the Prayer Book, it has no value. The principle of interpretation adopted by Dr. Goode seems to be the following: the language of the Prayer Book must be interpreted so as not to be inconsistent with the opinions of the compilers on related subjects. But this is by no means an infallible rule of interpretation; for even good and wise men are not always consistent in the expression of their opinions; they may have been able to reconcile apparent inconsistencies by a method which these commentators do not understand. Would it not be better to take the words, in the sense generally applied to them, at the time when the Service was compiled? It was doubtless the intention of the writers to make their work intelligible, and this could be done only by writing in the language of the day. But if we seek other helps for interpretation, we shall find the most reliable in the teachings of Holy Scripture; and we believe that those good men would have preferred to have their work tried by the standard of Scripture, rather than by their own opinions on kindred subjects. Allowing that Mr. Goode has quoted those men fairly, whatever they did mean, they did not mean to contradict or go

beyond what is either directly, or by implication, clearly taught in the Word of God.

Let us try this rule of interpretation. Let us ascertain what the Scriptures teach of the Nature and Effects of Baptism; and then see if the Articles, the Catechism, and the Form for the Administration of Baptism, do not all teach the same doctrine. To prevent misunderstanding, it will be necessary to avoid those terms and phrases which, by their use in this controversy, have come to have a technical and party signification; and supply their places by equivalent forms of expression which have a definite and acknowledged meaning.

Baptism is by all acknowledged to be the Rite which admits to the membership and privileges of the Church of Christ on earth; but in order to understand fully the nature and privileges of this membership, we must glance at the history of the Church from the beginning.

For more than two thousand years after the Scheme of Redemption was obscurely revealed to our first parents in Eden, there was no regularly organized Church of God on earth. There was no regular priesthood, nor religious privileges, which every member of the human race might not equally enjoy. The heads of families performed the public Offices of religion, and the Prince officiated as the high priest of his people. Religion existed in the Family and in the State as a part of the regimen of both. A traditional Revelation was the sole Rule of Faith, save what might be clearly learned from the light of nature. Under this system religion was corrupted, and the worship of the host of heaven and deified men was usurping the place of the Worship of the true God. Here and there a single family might be found which had not fallen into the prevailing idolatry; but the great mass of mankind were fast losing all knowledge of the true religion.

To preserve this knowledge, and whatever besides God might see fit to reveal to mankind, a Church was established in the world. Abraham was called to be the founder of that Church. To him and his descendants were to be committed the existing Revelation, and whatever in addition might be revealed in time to come. We are told that God made a Covenant with Abraham, in which He promised to be a God to him and his seed after him, and to give them possession of the land in which he then sojourned, with the additional promise "that in his seed should all the families of the earth be blessed."

The sign and seal of this Covenant was the Rite of Circumcision; and the conditions required of the posterity of Abraham, were faith and obedience. Abraham received the sign

of Circumcision as a seal of the righteousness of faith, and whoever believed in God, and obeyed His commands, was entitled to all the blessings of the Covenant. These blessings were of two kinds. The first belonged to all those who, by the Rite of Circumcision, were incorporated into the Hebrew Commonwealth; the second to those only who had the faith of Abraham. Under the first were comprised an inheritance in the land of Canaan, the possession of the Oracles of God, and ample provision for instruction in the truths of religion. In the second were embraced the spiritual blessings, of which the first were the types and figures,—a heavenly inheritance and the everlasting favor of God in the world to come.

The first were preparatory to the second. They afforded the opportunity, the knowledge, and the motive, necessary to the faith which secured the second. The first was a consequence of the outward Rite of Circumcision, which made those who received it members of the Commonwealth of Israel. The second was a result of the proper use of the benefits conferred by that membership. The benefits of the mere Rite of Circumcision were material and temporal; the benefits of the faith which it represented were spiritual and eternal. Circumcision did not produce the faith which it signified; but it put the recipient in a condition most favorable to the production of that faith.

Such were the benefits of the Covenant of Circumcision, and they were enjoyed alike by all who came within the terms of the Covenant, whether lineal descendants of Abraham, or strangers who, by this Rite, became members of the Hebrew Commonwealth.

The Christian Church has succeeded the Jewish; but not as an entirely new and distinct organization. It is rather the latter, changed in its ceremonial to suit a more complete Revelation and a better Covenant, and enlarged to admit people of all countries within its pale. By the express command of our Saviour, Baptism was *adopted* as the Rite of admission to its membership and privileges. The benefits of Baptism are, therefore, analogous to those of Circumcision, and differ from them only as the terms of the New Covenant differ from the Old. From the Eighth Chapter of the Epistle to the Hebrews, we may learn what the promises of the New Covenant are. "For this is the Covenant that I will make with the house of Israel after those days, saith the Lord. I will put my laws in their mind, and write them in their hearts; and I will be unto them a God, and they shall be to me a people. And they shall not teach every man his neighbor, and every man

his brother, saying, Know the Lord, for all shall know me, from the least to the greatest—For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."

In addition to the promises of the Covenant of Circumcision, this Covenant promises a more perfect knowledge of God, by a farther revelation of His will, more efficient aids of the Holy Spirit, signified by writing God's Love in the heart, and an assurance of pardon and justification before God. Under this Covenant the Christian Church was constituted, and as Baptism was the Rite of initiation to the Church, we may call it the Covenant of Baptism. The blessings of this Covenant, like those of the Covenant of Circumcision, are of two kinds; the first belonging to all those who by Baptism become members of the Church, and the second to those only who perform all the conditions of the Covenant. Under the first are comprised all the external Means of Grace which the Church affords, the knowledge of a Divine Revelation of which the Church is the appointed keeper, and the gift of the Holy Spirit to impress its truths upon the mind and heart. The second are the pardon of sin, the sanctifying influences of the Divine Spirit, and an eternal life of bliss in Heaven. The first, when rightly used, are, through the blessing of God, infallible means to the second; for all the promises of the Covenant will be fulfilled on the part of God, if the conditions are complied with on the part of man. Yet those, who by Baptism are entitled to the blessings of the Covenant, may lose them through their own fault. They may neglect the Means of Grace, they may refuse instruction in the truths of Revelation, they may reject the aids and influences of the Divine Spirit, and perish miserably in their sins; yet when these means are diligently used, and instruction earnestly sought, and the aids of the Spirit thankfully received, the spiritual and eternal blessings of the Covenant are as sure as the promises of God.

Such is the economy of the Divine Government, that conditions are to be fulfilled on our part, before promised blessings can be received. It is so in the material world. We must sow before we can reap; and yet it is God's blessing alone which gives us the harvest. He appoints the means to be used on our part, and conditions His blessings upon them. The child is brought to the font to be baptized, and the blessing of God is invoked, in reliance upon His promise. The child engages, by his sponsors, to perform those duties on which God has promised His blessing. He is thus made a party to the Covenant of Baptism, which secures, through the Church of which

he becomes a member, all necessary instruction in divine knowledge, and such influences of the Spirit of God as are needful to make this instruction efficacious to salvation. The effects of Baptism are therefore both external and spiritual; external, as it secures to the recipient a knowledge of divine Revelation, spiritual, as it secures also those aids of the Spirit which are sufficient to renew and sanctify the heart.

This view of Baptism will enable us to understand those passages of Scripture which represent Baptism as saving us,*—as procuring the remission of sins, and the gift of the Holy Ghost,†—as washing away sin,‡—as sanctifying and cleansing the Church.§ It saves us by bringing us within that Covenant which secures to us all things necessary to salvation. It remits our sins; for, by it we claim the promise of the Covenant. "Their sins and their iniquities I will remember no more." It washes away our sins, and cleanses us from them, by the operations of the Holy Ghost, promised, in the Covenant of Baptism, to renew and sanctify the heart.

We may learn also from this interpretation, why Baptism is, in the language of Scripture, associated with a new spiritual birth. Our Lord declared to Nicodemus, "Except a man be born again, he cannot see the Kingdom of God;" and when His words were not understood, He repeated them with a little variation,—“Except a man be born of Water, and of the Spirit, he cannot see the Kingdom of God.” Being born of water, or baptized, would make him a partaker of the blessings of the Kingdom of God on earth; and being born of the Spirit, renewed in heart and mind, would make him fit for the Kingdom of God in glory. They are thus coupled together, to show their connection, the first being preparatory to the second. St. Paul also speaks of them in a like connection, as the instruments of our salvation: "According to his mercy he saved us, by the *washing of regeneration*, and renewing of the Holy Ghost." Regeneration and New Birth are terms not inaptly applied to Baptism, to signify its peculiar effects. Men, by their natural birth, come into possession of certain rights and privileges, according to the condition in which they were born. Thus, to have been born a Jew, a Roman, a freeman, or a slave, was a very different thing, and made a vast difference in the condition of the individual during his whole life. For a Jew to be made a Roman citizen, or a slave to be made a freeman, was like a new birth. When the proselyte from heathenism was admitted into the Jewish community, the

* 1 Pet. iii, 21.

† Acts ii, 38.

‡ Acts xxii, 16.

§ Ephesians v, 26.

change was still greater. He must renounce his heathen connections, even his parents and brethren, and be adopted into one of the families or tribes of Israel. He was like one new-born, and this language was applied to him. His faith, his duties, his privileges, his connections, and his associations were all new. By the same figure, those, who are admitted by Baptism into the Christian Church, are properly said to be regenerated, or born again. They are introduced to new privileges, new associations, new spiritual influences, and new hopes. By their natural birth they are children of wrath; by their Baptism they become children of Grace, are adopted into the family of God, and are made heirs of salvation. By making a right use of the privileges of this birth by Baptism, especially of the influences of the Spirit promised and given in Baptism, they are sanctified by the Holy Ghost, and experience what is sometimes called the new birth of the Spirit, and are made meet for their heavenly inheritance.

What has been said of the Nature and Effects of Baptism, as inferred from Scripture, will suffice. Let us now compare it with the language of the Prayer Book, as contained in the Articles, the Catechism, and the form for the Administration of Baptism.

In the Article on Baptism, we might expect to find the most clear and precise definition of Baptism, as it was that to which every clergyman of the Church was required to subscribe. The first clause of the Article controverts the notion that Baptism is a simple rite, without significancy or efficacy, beyond a mere badge of profession. "Baptism is *not only* a sign of profession, by which Christian men are discerned from others that be not christened; but it is also a sign of regeneration or new birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church, the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost are visibly signed and sealed, faith is confirmed, and grace increased by virtue of prayer to God."

This language is too plain to need much comment. Baptism is more than a sign of profession. It is a sign of Regeneration, or New Birth; that is, of the New Birth in which the baptized person is taken from the world, and made a member of a new organization, having peculiar privileges, or "grafted into the Church." "The promises of the forgiveness of sin, and our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed." This is the same as that which we have shown is promised in the Covenant of Baptism. "I will be to them a God, and they shall be to me a people." "I will

put my laws into their minds, and write them in their hearts." "Their sins and their iniquities will I remember no more." The Article does not teach the doctrine of that moral change in Baptism which is properly called Renovation. The regeneration of Baptism is a change of relation and an introduction to privileges. It is the visible signing and sealing of the promises of the covenant of Grace, within the terms of which the baptized person is brought, together with the gift and assurance of such spiritual aids as will be adequate to his necessities.

Let us now turn to the Catechism, where we may expect to find a fuller exposition of the doctrines of Baptism, as it is intended for the instruction of the young. In the answer to the Second Question, the child is taught to speak of Baptism as that in which he was made a "Member of Christ, the child of God, and an inheritor of the Kingdom of Heaven." "A member of Christ;" that is, "grafted into the Church, which is His body." "A child of God;" that is, adopted into his family, and entitled to the blessings of the New Covenant. "An inheritor of the Kingdom of Heaven;" that is, an heir apparent, and though now having only a title to the blessings of the Kingdom of God on earth, yet furnished with every requisite for securing a title to the Kingdom of God in glory.

And, with this, agree the answers to the questions relating to the Sacrament of Baptism. We are there told that there are two parts in a Sacrament,—“the outward and visible sign, and the inward and Spiritual Grace.” The outward and visible Sign in Baptism is “Water,” applied in the name of the Holy Trinity; the inward and Spiritual Grace is, “a death unto sin, and a new birth unto righteousness; for, being by nature born in sin, and children of wrath, we are thereby made the children of Grace.” This is in accordance with the terms of the New Covenant; for, by the terms of that Covenant, the baptized persons become heirs of the promise, which secures to them all the aids, external and spiritual, necessary to produce a death unto sin, and a new birth unto righteousness.

Let us next examine the form for the Administration of Baptism, and see if it will not bear the same interpretation. In the beginning of the Service for the Baptism of those of riper years, the people are exhorted to pray that God will grant to the persons about to be baptized, “That which by nature they cannot have; that they may be baptized with water, and the Holy Ghost, and received into Christ’s holy Church, and be made lively members of the same.” In the first Collect, the chief petition is, “Wash them and sanctify

them with the Holy Ghost, that they, being delivered from thy wrath, may be received into the ark of Christ's Church." In the second Collect, allowed to be used in the place of the first, the prayer is, "That they, coming to thy Holy Baptism, may receive remission of their sins by spiritual regeneration." In the Collect following, the exhortation to the people occurs again, in substance the same petition: "Give thy Holy Spirit to these persons, that they may be born again, and made heirs of everlasting salvation."

These prayers, it will be readily seen, correspond to the promises of the Covenant, viz, the remission of sins and the gift of the Holy Spirit. The candidates are reminded in the Exhortation which follows, "that our Lord Jesus Christ hath promised, in His Holy Word, to grant all those things that we have prayed for; which promise He, for His part, will most surely keep and perform." Then follow the promises of the candidates, in which they engage, by God's help, "to renounce the devil and all his works, to believe in the Articles of the Christian Faith, and keep God's Holy will and commandments." These promises are the conditions of the New Covenant, and, the candidates having solemnly promised to comply with them, that Covenant is complete; and then, after appropriate prayers, they are baptized in the name of the Holy Trinity. By this act they are formally made members of Christ's Church, and have a right to all its privileges, spiritual as well as temporal. They have sealed to them the promise of the forgiveness of sins, and the gift of the Holy Ghost. Hence, in the words next addressed to the congregation, they are said to be regenerate and grafted into the Body of Christ's Church; and, in the prayer following, they are spoken of as born again. "Give thy Holy Spirit to these persons, that being *now* born again, and made heirs of everlasting salvation, through our Lord Jesus Christ, they may continue thy saints, and attain thy promises."

Before Baptism, prayers are offered for the candidates, that they may receive remission of their sins by Spiritual Regeneration; and after Baptism, they are spoken of as regenerate,—as being born again. How are these terms to be understood? They are not used in the Catechism, nor anywhere explained in the Prayer Book. In the Article, Baptism is defined to be a sign of Regeneration, or New Birth, and the terms are here used in accordance with that definition. What did the compilers of the Service mean by them? It is evident that they did not mean a present moral change in the act of Baptism, which is called conversion; for the persons to be baptized are

supposed to have been converted already; for, according to the Catechism, the requisites for Baptism are "Repentance, whereby they forsake sin, and faith, whereby they believe the promises of God, made to them in this Sacrament." In the exhortation to the people also, they are spoken of, as "Truly repenting and coming to Christ by faith." What then must we understand by being "Regenerate," or being "born again?" We answer, a change of relations; of spiritual as well as outward relations. In the language of the Article, they are "*Grafted* into the Church, the *promises* of the forgiveness of sins and of our adoption to be the sons of God are visibly signed and sealed." In the language of the Catechism, "Being by nature born in sin, and the children of wrath, we are thereby made the children of Grace." Or, as we have shown from the Scriptures, being made parties to the New Covenant, they have assured and made over to them the promises of that Covenant.

In the case of those who have not the requisite qualifications for Baptism, external relations only are changed; for they could not be partakers of the spiritual blessings of a Covenant, with the terms of which, in their hearts, they refused to comply.

These explanations of the Form for the ministration of Baptism for those of riper years, will equally well apply to that for the Baptism of Infants. We must suppose that, the same terms being used, their sense must be the same. The same Prayers are used, the same promises are made in behalf of the child; and, after the Rite is performed, the child is pronounced to be regenerate and grafted into the body of Christ's Church. The effect of this Baptism, according to the Catechism, is to make the child "A member of Christ, a child of God, and an inheritor of the Kingdom of Heaven." This is then, Regeneration by Baptism, in the Infant. It makes him a party to the Covenant of Grace, and heir to its promises. The conditions of the Covenant are the same for the child as for the adult. The latter promises to fulfill them in his own proper person, and at the time of his baptism. The former promises by his sureties, and prospectively, as his growing intelligence will enable him to understand and perform them. To the child, as well as to the adult, is secured all necessary aids of the Divine Spirit. He becomes an heir of Grace, though that Grace may not necessarily result in his eternal salvation. He may forfeit the privileges of his Baptism by resisting the strivings of the Spirit, and perish miserably in his sins. Still the promises of God are sure, and those once

adopted into His family, and making earnest use of its privileges, will, through the operations of His Spirit, be renewed and sanctified, and made meet for their heavenly inheritance.

At how early an age the Divine Spirit may operate upon the mind of the child, or what the method of Its operations may be, we do not know, but may reasonably suppose that, at least, it is as soon as it is capable of receiving the simplest elements of religious truth. With even the first idea of a God, the Spirit may act upon the soul, sweetly disposing it to reverence and love. As the capacity of the child enlarges to receive the instructions of the parent, and the leading truths of Revelation begin to be comprehended, the Spirit may make them fruitful in good dispositions and heavenly aspirations. The Scheme of Salvation through the Atonement of Christ, requires no great maturity of mind to understand; and even a little child, carefully instructed by his parents, and taught moreover by the Holy Ghost, may be made to appreciate it, and rejoice in it, and feel its power in efficient motives to a holy life.

There are those who seem to have been good Christians from their very birth; who, though conscious of many imperfections, and many hard struggles with temptations, yet have no remembrance of a time when they were not sincerely desirous of doing the Will of God. Such cases are indeed rare, but we think they would be less so, did parents, with firm faith in the promises of God, perform their whole duty to their offspring, by carefully instructing them in the truths of religion, and pressing upon their consciences the obligation of the Vows of their Baptism.

There is a large class who, though early instructed in the knowledge of God, and subjects of the influences of the Holy Spirit, have yet wandered far from God, and fallen frequently into sin; yet, in all their wanderings, God's Spirit has never utterly forsaken them. They have often been made to feel the burden of their sins, and indeed have never willingly transgressed without feelings of remorse and fears of the wrath to come. In their youth they learn the bitterness of sin, and flee for refuge to the hope set before them in the Gospel. The Spirit that convinced them of sin has also led them to Christ; not suddenly, but by degrees, as they were made to feel more and more their need of a Saviour. They cannot remember the beginning of their convictions; they cannot fix on the day when first they trusted in and obeyed Christ. They have a present consciousness of peace with God, through the Mediation of Jesus Christ, and have an earnest desire to do the Will

of God, and live to His glory. They have never entirely rejected the aids of the Spirit, and, in accordance with the promises of the Baptismal Covenant, the Spirit has led them to a saving knowledge of the truth, and given them the hope of pardon and of everlasting life.

But there may be still another class, composed of those who resist the Spirit of God, and reject His aid, and thus cast away the privileges of their Baptism, utterly refusing to fulfill the promise made in their name at their Baptism. These may be regarded as apostates from the faith of their parents. The Spirit of God leaves them to themselves, and they become hardened in sin. Years pass away in forgetfulness of God, and there seems little hope that they will ever repent. They have put themselves without the pale of the Covenant of Baptism, and are in a worse state than those who have never been brought within it; for the greater the Grace rejected, the more severe is the condemnation. Yet, through the goodness of Him, Who has not confined the influences of His Spirit to the Church, but has given It also to "reprove the *world* of sin, of righteousness and judgment," even these may be awakened from the death of sin, and embracing the offers of mercy in the Gospel, find joy and peace in believing. Having thus, though late, complied with the terms of the Covenant of Baptism, they are, through the great mercy of God, restored to their forfeited privileges, and thereafter enjoy all those influences of the Spirit which are necessary to fit them for their eternal inheritance. They need not be baptized again, for the promises of God are without repentance, and are still assured to those who, though late, comply with the terms of the covenant.

And now, if it be asked, what difference is to be seen in the lives of baptized and unbaptized children, we do not hesitate to assert, and the statistics of the Churches will sustain the assertion, that a far greater proportion of the former become in early youth devout, earnest, and consistent Christians; and when we take into the account the neglect of the Church, and the faithlessness of parents and sponsors, we need not wonder that so many wander into the paths of sin, lose the privileges of their Baptism, and are to be sought again among the world of sinners. Nor let it be objected, that our view of Baptism seems to take away the necessity of the renovation of the heart by the Holy Spirit; so far from this, the Covenant of Baptism implies the necessity of this renovation, and assures to the baptized person those influences of the Spirit, which, with his own earnest concurrence, will result in this renovation.

Neither does it encourage him to rest supinely on the privileges of his Baptism, and hope for salvation from that alone; for the Covenant of Grace, to which he has become a party, demands his own earnest endeavors, and a living faith in Christ, as the conditions of the Covenant. Nor does it countenance neglect on the part of parents, in the education of their children; for it makes the salvation of the child in a degree dependent upon their own faithfulness, while it encourages them with the assurance that their labor will not be in vain. God has joined together parents and children in the same Covenant, constituted them members of the same Body, and made dependence on the one hand, and faithfulness on the other, a means, through His blessing, of bringing them all to the same glorious and eternal inheritance. He has made the welfare of the child dependent upon the parent, for time; think it not strange that He has established the same rule, for eternity.

ART. VI.—ON THE CHURCH OF SWEDEN.

THE action of two General Conventions of the Protestant Episcopal or Catholic Church in the United States has awakened an interest respecting the Church of Sweden, such as to render an inquiry into the subject no unmeet topic for a periodical devoted to Christ and His Church.

The Church of Christ dates its origin from the fall of man. But when that voice of the Lord God,—that second Person in the adorable Trinity, whom our fallen parents heard walking in the garden,—came in the flesh to His own, and His own received Him not, He ordained that His Church should be Catholic, and opened its door to the Gentiles. Agreeably, however, to His prayer to the Father, “that they may be one as We are,” He purposed that Catholicity should be combined with Unity. That single congregation at Jerusalem, of which this Catholic Church originally consisted, however diffused and dilated, is the same individual Church now as then. For, it grew not into other divided Churches, but only into other distinct parts of the same Church; and since its growth consisted only of new accessions of similar parts to the same body, it must be as much one body or society now, as it was at first, when but a single congregation. But it is not possible for the Church, or any other visible society, to cohere or to exist, without a constitution and government; and her divine and adorable Master left her not without both. Both she had, as His legacy, at the beginning, and both she must ever retain. It is true, that to variant times and circumstances in the lapse of ages, she may accommodate herself by variant usages, in points that affect not her vitality; but in the essentials of that legacy of constitution and government, she must remain unaltered, as a man, to remain a man, must retain his soul and his human form. What his soul and human form are to man, the essentials of truth and order are to the Church. In these, therefore, if in anything, it is necessary that all those particular Churches into which the Catholic Church is distributed, should be in communion with each other. It is not the dissonance of one Church from another in every point either of doctrine or of discipline, of truth or order, that should dissolve their communion, where such points are not imposed as terms of communion. When two Churches separate from one another, it must be either because the one requires such terms of com-

munion as are not Catholic, or because the other refuses such as are. But, without further enlargement on the duty of intercommunion between the parts of the Catholic or one body of Christ, it is worthy of inquiry, what are those essentials of constitution and government, in other words, of truth and order, by reception of which, and the imposition of none other, this communion is obligatory on these members of the one body, however locally separated.

Two only modes of communication, speech and writing, have been given to men; and it is capable of proof, that both are the immediate gift of God. Of the two, however, writing, which represents the other, is the more sure; and, therefore, when God bestows His Revelation it cannot be supposed He would withhold from the more sure, to commit to the less so, what He has revealed. Hence it follows, that the Holy Scriptures once given must contain all things necessary to be believed for salvation. But before this volume of Revelation was closed, before indeed any part of that portion known as the New Testament, the charter of the Church Catholic in the sense to which we have referred, was written, that Church had an existence, and therefore what was essential to her existence. Without a government by divine appointment she could not have been a corporate ecclesiastical body; without the essentials of divine truth, her being a corporate body would have been of no value. When, therefore, there was an induction into her bosom by baptism, there was a profession of faith; since, if there was no faith, into what could the candidate be introduced? And that profession contained what was necessary to be believed for salvation—the essentials of divine truth; or it contained nothing. It was the creed of the primitive, the Catholic Church. With his heart the candidate believed unto righteousness, and with his mouth confession was made unto salvation. In all parts of the Church the profession of faith was in sense the same, but not always in words; as indeed appears from the variant language, but identity in meaning, of the early creeds yet extant; the creed of the western Church now known as the Apostles' creed, the creed of Jerusalem, and other oriental creeds. But this diversity of language had its disadvantages, which were soon perceived in the efforts made by heretical pravity to pervert that language. Against this evil it became the Catholic Church to make provision; and she did so, by testifying, from all parts of the world, through her General Council, the *semper, ubique, ab omnibus*, what her faith in all those parts had been, and then was. Thus, at the first General Council of Nice, the stringent lan-

guage of the creed repressed the heresy of Arians, denying the Lord that bought them ; and thus, at the second General Council of Constantinople was repelled the denial of the Godhead of the second person of the Trinity. These, and all those articles of a Christian's faith to be professed at his baptism, were resolved into terms more strict, but in sense unchanged from that which in all her parts the Catholic Church had ever maintained. The creed of the second General Council was but the creed attested to be everywhere believed ; and attestation was given, that the Church Catholic had received, out of the written word, no more, as necessary to be believed for salvation, no more, as necessary, where nothing else was imposed, to constitute communion among all that professed the faith of Christ. Hence, at the third General Council of Ephesus, fortified by the fourth of Chalcedon, the ever memorable decree was passed, that " whoever should dare to compose or offer any other creed, to any person willing to be converted from Paganism, Judaism, or heresy, if bishops or clergymen, should be deposed ; if laymen, anathematized." The force of this decree has, since its passage, never failed of its effect throughout the Christian world. It was felt even in the latrocinian assembly of Trent, than whose words, as if in self-rebuke of all it afterwards did and uttered immediately on recital of that creed known as the Nicene, there could be none uttered more Catholic or more sound. " This is the only and sole foundation, against which the gates of hell shall not prevail." Than this creed, thus attested by the first four General Councils, the Catholic Church knows no other as necessary to the communion of its locally divided parts, where nothing else, especially such as would virtually change it, is imposed : and it may be affirmed, she never has known any other. It is true, that to protect that creed, or, to guard the faithful from whatever erroneous tenets, different parts of the Catholic Church have propounded other articles of belief, but not, if true to their Catholic allegiance, as necessary to be believed for salvation ; not as necessary to baptism ; not as necessary terms of communion, as regards *the* faith, with other Churches. In recognizing, for example, by her nineteenth Article, the right of the Church to decide in controversies of faith, there was an allegiance to the Church Catholic acknowledged by the Church of England, and, therefore, it may be said, by our own, which reduces all that was done regarding articles and homilies to such a municipal rank, as to make it but subordinately and conditionally obligatory, even on subscribers. The rights of the Church Catholic were self-evidently saved. Her municipal articles are indeed truths ac-

cordant with the Scriptures, and in no wise in conflict with the creed Nicene; but she does not, as she dare not, impose them on other Churches as necessary terms of communion.

But the Catholic Church, thus propounding from the written word the essentials of truth, could not exist as a corporate body without a government, without maintaining the essentials of order; and her divine Master did not so leave her. As no society of men can adhere together without officers, so He had commissioned His Apostles: "As my Father hath sent me, so send I you;" and to assure them of their continuance, "Lo I am with you alway, even unto the end of the world." It was of old the challenge of Tertullian, "Let them produce the origin of their Churches; let them unfold the order of their bishops in succession from the beginning, so that the first bishop had some predecessor traceable to the Apostles. That which is rightly received may be rightly given." The same process which the Catholic Church employed to attest the essentials of her faith, she employed to attest those of her government or order. She well knew, for she was its keeper, what was contained in the written word. From that word she attested what she found, in the one case as in the other. That which there is none to deny, may be assumed as undeniable. Whatever the ingenuity or perverseness of the individual mind has persuaded itself to find in the written word,—for God has not so destroyed the human freedom of will as to make that word incapable of such perversion,—or whatever theory may have been assumed to account for the then existing state of the Catholic Church, the Church even in the sense of the whole body of those who professed the name and faith of Christ, the fact has never been called in question, that at the same time when she avouched, in the creed called Nicene, all that had been received as the essentials of faith, essential for those to be baptized, she had but one recognized principle as essential in her discipline. What was it? That, there being two classes in her membership, the clergy and the laity, no man could perpetuate the sacerdotal power who had not received the power of perpetuation. It is not necessary to refer to the names bishops, presbyters, and deacons, by which she distinguished her clergy. Such was the principle everywhere received at the time to which we have referred, and, without invoking the voice of the anterior period, from the Apostolic, no part of the great family of Christians can be shown, till the sixteenth century, which did not act upon that principle. The sacerdotal power could be communicated only by him who had received the power to communicate it. This is what is

known now, and it always has been, as the Episcopal succession. Whether it be admitted or not, as men of note have admitted, that the *names* but never the *offices* of bishop and presbyter were once and in Scripture interchangeable, the consequence is still the same. When he, who ordains another to the sacerdotal office, solemnly avers, that, in giving other power, he withholds the power of perpetuating that power, or of ordaining, and he who is ordained avouches his own receipt of power under that restriction, it defies human reason to say on what authority the claim, in such a case, of the right to ordain can be set up or established—the working of miracles being supposed out of the question. For, if it be said that between a bishop and presbyter there is no distinction, and that a presbyter has the right to ordain, then in such case, the person ordained was not made a presbyter, since mere names are inconsequential.

From these premises, the longer dwelt on from their importance as affecting our subject, it appears that the Catholic Church requires, as drawn from the Holy Scriptures, no other articles of faith, as necessary to be believed for salvation, as essentials for those to be baptized, than the creed called Nicene, with which indeed the Western creed called the Apostles' is identified, though in terms less accurate; that, in regard to order or discipline, she requires as essential, that he who exercises the sacerdotal office should have received it from one who had the power of communicating it, by himself having received the power of communicating it. It will follow, that the parts of the Church Catholic possessed of these essentials of truth and order, and imposing no other terms of communion, *a fortiori*, no corrupt ones, are entitled to communion with each other. It remains to be considered, whether the Church of Sweden is in this condition, entitling her to communion with our own and every other like part of the Catholic Church.

During the Middle Ages of Christianity, many corruptions of doctrine had, chiefly through the subtle-minded enthusiasts known as the schoolmen, crept into various parts of Western Christendom; although, as it is almost needless to say, unsanctioned by the Church Catholic, speaking through any legitimate General Council. Against these corruptions, the Church of Sweden, as did the Church of England, protested. When, after the seventh century, an earthly monarchy was set up in the western portion of Christendom, instead of that Apostolate, in the nature of a coparcenary, "*cujus a singulis in solidum pars tenetur*," founded by our Lord, the Swedish Church,

whose origin is to be dated from the eleventh century, felt the pressure of that monarchic yoke, and, in shaking it off, attacked the corruptions which followed the pressure of that yoke. Passing through the fiery ordeal which such a process would naturally involve, she found herself at the Council of Upsala, in 1593, able to declare her position as a member of the great Catholic body. At this council, "Olaus Martini (such are the words of its Swedish historian) read seven theses, presented by the prolocutor, on the Holy Scriptures, enforcing its divine origin, its exclusive honor as the only rule for faith and works. The Apostles', Nicene, and Athanasian creeds were acknowledged and confessed as expressions of the doctrine of Holy Scripture." In addition to these creeds, the Swedish Church also accepts the Augsburg confession of 1530 as the exponent of her protest against the corruptions of the Middle Ages. In like manner, the Church of England had propounded for her clergy, thirty-nine articles, and our own Church also, with one omission—some of those articles indeed embodying by repetition the Nicene Creed. To such of them as did not so embody that creed, it may be said, that the Augsburg confession led the way. "The Augsburg confession," says Bishop Bull, who, if any man, thoroughly comprehended its doctrines and character, "is deservedly called the most noble of all, for many reasons. At the time of its publication it was sanctioned by the common suffrage of Churches, academies, and, I might say, of all the Reformed divines. Nay, the Reformers of our own Church followed or imitated that confession, from which some of our articles are taken word for word; and the blessed Hooper, who was present at the Synod that framed our articles and homilies, and wrote many of the latter, quotes whole passages from Melancthon."

If such be the relation of the Church of Sweden to the Church Catholic, as to the essentials of truth, it remains to enquire, what is her relation as to the essentials of order; in a word, the Episcopal succession. It is in the providence of God, that temporal evils shall result in spiritual good. As in England, so in Sweden, the exactions of the Roman court had, long before the Reformation, stirred the blood of their kings, people, and clergy, and, as in the former country, so in the latter, the prince but responded to the general voice to cast out usurpations that had long borne heavily on the land. In Sweden it was no desire of Gustavus Vasa, in responding to the wants of his country, to touch the faith once delivered to the saints, or to break the ecclesiastical order which he found to exist throughout the Christian world, as transmitted from

the days of the Apostles. At the commencement of the sixteenth century there was no known community of Christians that did not recognize the visible Church of Christ to be framed on the principle that there was an order of men divinely commissioned to administer to the people in holy things; that of this order one class, who from the days of the Apostles had been termed Bishops, had alone received, and therefore possessed, the power of perpetuating their line and power. It is possible that Gustavus was strong enough to have practically shaken this principle; but neither his conscience nor his interest allowed him to do so. "This far-sighted prince," says Bishop Ryzelius, who has written in Swedish the history of all the Swedish Bishops, "had taken measures that Petrus Magni, on due election by the chapter of Westeras, should be consecrated at Rome, in order that there might be a canonically consecrated Bishop in the kingdom to consecrate others; so that, when the contemplated reformation of religion took place, the Papists should not have the power to reproach the Swedes with the want of the Apostolical or canonical succession, or rightly ordained priests. The King, in consequence, caused, in 1528, this Doctor Peter, thus consecrated with consent of the Pope, by a cardinal at Rome, to consecrate three Bishops. Three years afterwards, these Bishops consecrated the first Protestant Archbishop of Upsala." To these facts, attested by the monumental inscription penned by a Romanist on the tomb of Petrus Magni, by the records of the kingdom, by contemporary writers, the evidence is such that the voice of history might as well be dumb, if doubts may be raised on the truth of such consecrations. The Episcopal succession in Sweden, unless a trine consecration subsequently changed the case, does indeed depend upon the validity of a succession derived from a single consecrator. But, our Lord gave His commission to the Apostles, either as a college or as individuals. If as a college, there is no succession on the face of the earth; if as individuals, no law of the Church, for her own convenience, welfare, or security, however in those respects approvable, can vitiate the validity of that which is done in conformity with the original grant. The first of the Apostolical canons, whatever the age of those canons, which gives the first rule on the subject to the Church, "let a Bishop be ordained by one or two Bishops," sufficiently of itself declares the rule to be only an ecclesiastical regulation. In various portions of the Catholic Church, the rule has been regarded in no other light; and however ordinarily wise, has on urgent

occasions been foregone. Thus, even a Bishop of the Roman chair was ordained by only two Bishops, and the first Bishops of the converted Saxons in England derived their consecration from but one Bishop, without impeachment of validity. It is not without reason that the great canonist, Van Espen, who had occasion critically and closely to examine the subject, asserts, that "ecclesiastical history furnishes many examples of Bishops ordained not by two, but by one Bishop, and no man ever doubted such ordinations to be valid." It is not without reason, that a greater canonist than even Van Espen, our own Beveridge, when referring to the letter of Pope Gregory to Austin, advising him, who had no coadjutors, to consecrate other Bishops, concludes: "The consecration of a Bishop is true and legitimate, if performed by two, or even one, in a pressing exigency." That the Swedish Church, which was so concerned to possess it, has preserved the Episcopal succession, there is no reason to doubt. The language of the committee, contained in the *body* of their report to the last General Convention, that "we have no cause to believe the succession lost," was wise, because cautious. But, at least, it may be said, that where the civil laws of a kingdom combine with those of the Church, as they yet do, and have always done in Sweden, in producing a result, that result is little to be questioned; and the laws of Sweden, that a Bishop must always be consecrated by a Bishop, guarantees to Sweden the continuance of the Episcopal succession.

The claims, then, of the Swedish Church, as a legitimate branch of the Church Catholic, repose on her maintenance of the Catholic creeds, acknowledged always, everywhere, and by all, as expressed in the Nicene; and in her possession, *de facto*, of the sacerdotal power as bequeathed from the Apostolic times, in the commission of our Lord. Her faith in the Augsburg Confession avouches her Protestant character, as disclaiming the corruptions of the middle ages of Christianity. Her position thus defined, is preserved to her by a liturgic service drawn from those of the earliest times. Of sacraments, she accepts but two as ordained by Christ Himself, Baptism and the Supper of the Lord. Of the former, her liturgic service is in language closely allied, in sense identified, with that of the Church of England. Of the latter, the terms employed imply a belief in the real presence of its divine Institutor, but far removed from the doctrine of transubstantiation. Her aversion to that doctrine, as laughing to scorn the only two means of the knowledge of Himself, reason

and the senses, which God has given to man, is extreme. It does not indeed appear, that the present views of the Swedish Church on that subject cover more than the famous distich of Queen Elizabeth, and may coincide with those of our own Hooker, when he terminates what he says of the Continental differences, with the words, "What these elements are in themselves, it skilleth not; it is enough, that to me, who take them, they are the body and blood of Christ; His promise in witness whereof sufficeth; His word he knoweth which way to accomplish; why should any cogitation possess the mind of a faithful communicant but this: O, my God, Thou art true; O, my soul, thou art happy." Be it spoken with that awe due to the Being before Whom this globe, with all its mighty empires, hangs but as a crisped rain drop shivering on the threaded gossamer, God cannot reveal Himself to any created being without a mystery. But He will never propose a contradiction to all the faculties He has created in any intelligent being. That Jesus Christ eat Himself, body, soul, and deity, is such a contradiction; which, however in words professed—strange paradox—it is impossible to believe; scarce less so than to believe that it was a revelation from God that He had annihilated Himself. On the other hand, that God is really present in the meanest worm, is a mystery; and that He is really present in the water of baptism and the holy Eucharist in a manner different from His ordinary presence elsewhere is a mystery, but is not a contradiction. So that, when the Swedish Church, in the address before consecration of the elements, expresses herself, "Here is celebrated to-day the Supper of Jesus. Here is distributed and received under bread and wine, His body and blood in a supernatural and inscrutable manner, in remembrance of His death and the shedding of His blood," she employs language, which, in contradistinction to the Roman heresy, leaves the mode of the presence unsolved.

It will be, perhaps, but too apparent in this Article, that its writer has penned his remarks under the strongest convictions; the stronger because he would scorn to have it believed that the Protestant Episcopal, as she is called, or Catholic Church in these United States, is in the attitude of the Donatists of old. In theory, she is in communion with the greater part of Christendom. The question is, how, without compromising our dignity, and always supposing that the essentials of truth and order exist on both sides, as for sure they do, we may make the theoretic communion with the Church of

Sweden to be manifest to the world. And, not to weary the reader, I close with a summary of the whole argument.

Every particular Church in communion with the Church Catholic, is entitled to communion with every other particular Church in communion with the Church Catholic.

But, every particular Church that maintains the essentials of truth and order, and imposes no other, *a fortiori*, erroneous terms of communion, is in communion with the Church Catholic.

The Swedish particular Church is in this position, and therefore is entitled to communion with our, the Protestant, Episcopal Church.

ART. VII.—THE GENERAL CONVENTION OF MDCCCLIX.

WE believe there were few present at the late General Convention in Richmond, who did not many times during its continuance feel that it was good to be there, and who have not brought away from it pleasant and profitable memories and fresh elements of hope and courage. The genial warmth of Southern feeling, in the exuberant kindness and unflagging interest that threw around it an atmosphere of sympathy and encouragement,—the deep religious tone that pervaded its action, and imparted earnestness, dignity, and elevation to its proceedings,—the calm consciousness of strength, that gave it independence and boldness, and enabled it to rise in some good degree to the true measure of its work and its responsibility,—the real harmony and mutual confidence, so manifestly not the cover of secret discord and hidden rancor, but the natural fruit of an inward oneness and consent,—the hearty zeal, that carefully sought and eagerly welcomed opportunities of useful and aggressive endeavor,—stamped upon it a character which, we think, will make it long memorable in the Church, and assign it a conspicuous and honorable place among the meetings of our great triennial Council. The late General Convention was eminently practical; and in this quality, if we mistake not, lay its especial value. It was not a company of theorists, but of workers. There were in it fewer than usual of

“The spider saints, that hang by threads
Drawn from the bowels of their heads,”

and fancy that the weal of the Church and the salvation of the world are involved in the success of some idea, dogmatic, ritual, philosophical, which has swelled into an utterly disproportionate magnitude and importance in their own brains, and which it is their fancied vocation to transfuse in all its imaginary preëminence into other minds. There was scarcely an abstraction started during the session. The great question, well nigh the sole question, was, the work to be done, and how to do it. It did not abound in talkers. There was, we think, less than the usual amount of speech-making; and the speaking was better in quality, because it seemed to be spontaneous and unpremeditated, the genuine utterances of men who spoke because they had something to say; and not those frothy and

wearisome declamations, in which self is made plainer than the theme, and the talk is in inverse proportion to the meaning. There were specimens of eloquence, lay and clerical, of which any assembly might be proud, words that touched men's hearts, and nerved them to resolve and to act; but there was a happy paucity of those artificial harangues, which, according as they are dull or brilliant, convince men of the stupidity or self-conceit of the speaker, and of little beside. Sir Francis Palgrave has acutely said, that in modern times, the Wittenagemot, the Saxon assembly of the wise, has more and more degenerated into the Parliament, the talking-meeting of the Normans.

When we said above, that the late General Convention was distinguished by its eminently practical character, we meant that its action tended strongly to an increased activity in the Church's appropriate work of "breaking down the kingdom of sin, Satan and death," and the promotion of the reign of truth and righteousness in the world. It made few laws. It originated no great measures. It inaugurated no new line of policy or of action. Outwardly, it will not be an epoch like '89 or '35. Measured by this standard, it may even be pronounced peculiarly idle and barren. Nevertheless, it *was* an epoch, and so, we trust, the Church will mark it,—a most honorable one,—as it were, her coming of age, the attainment of her majority, when she "put away childish things," and left off the inferior though necessary work of manufacturing Canons and feeling out slowly and timidly her appropriate course and policy, and, with a good and sufficient set of laws to govern her operations and conserve her interests and well settled and carefully defined principles and rules of action, went forth to do with freedom, with confidence, and with energy, the great and honorable work her gracious Head has devolved upon her, of making His name known upon earth, His saving health unto all nations. It is a gross mistake to suppose that the use of such an assembly as our triennial Council is bounded by its immediate and tangible results, its positive acts, the plans it has originated, the machinery it has set in motion, the laws it has enacted, in fine, by anything that visibly transpires within its walls, or is comprised within the covers of its Journal. It is the spirit of the Body, too ethereal, subtle, imponderable, to be computed or stated in words, that is its real life, and that does the chief and far the noblest portion of its work. The Council is the great heart of the Church, into which comes pouring from every limb and member, from the remotest extremity, the slenderest fibre, the

tide of the common life, as into a central reservoir, to be defecated, reinforced, revived, and sent forth again in streams of fresh sweetness and power, to invigorate and renew the system. It is just because the spirit of the late Convention was noble, and healthful, and strong, that we think well of it, and augur from it results which, we believe, will make it a lasting praise. Canon-makers, who might seem to look upon the Church as little else but a skeleton of laws, and a Convention as only an occasion of scraping the bones and stringing them together, unable to excite much interest in their favorite business, may mourn their occupation gone, and, like the makers of Diana's shrines, complain that their craft is in danger. But we see in it only an indication that the Church has risen to a higher platform, and given itself to a grander and more useful work.

For the first time, our great Council has now met on the south side of that line which divides our common country in regard to the institution of slavery, and on ground which that institution occupies. And here, in the midst of the fearful agitation which a wretched outbreak of fanaticism excited during the very period of its meeting,—a fanaticism, that, in the cool retrospect of its deeds of violence and blood, and in the immediate prospect of the terrible retribution which its crimes have provoked, can yet calmly boast “the peace of God which passeth all understanding,”—it discharged its functions in peace, giving no offense and receiving none. The fact is notable and significant, and we would the country and the Church may mark it. Amidst the upheaving billows, no ripple stirred the Church. What could more distinctly mark it as “a kingdom not of this world,” “a kingdom that cannot be moved?” “The waters roar, and are troubled; the mountains shake with the swelling thereof. There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High.” The Church, the cement and security of the nation, knowing its duty as the Church, and its limits, and keeping itself within them with a calm dignity and a conscientious steadfastness—this was the lesson, a lesson most needful to the nation, and the Christianity of the nation; and God in His wise providence sent His servants where that lesson would be the most unequivocal and emphatic. They have reason to thank Him that they had grace to be true to Him and to their own mission; and that, while others, ignoring that essential department of sound ethics, the limitation of human responsibility, less tolerant and patient in dealing with evil than the Lord whom they profess

to serve, have, in their eager haste, cut asunder the ties of religious fellowship, and from being bands to hold the country together, have become fierce repellencies to rend and divide it,—we remain united and harmonious, alone, alas! of all the larger religious organizations in the land, capable of fulfilling, and effectually fulfilling in fact, an office second in dignity and value only to the work of saving men, as the conservator of the nation, the symbol of its oneness, the network that covers it all, and holds it all in a loving and impartial embrace. In how commanding and advantageous a position we are thus placed, we shall do well to consider, and not less how solemn the duty, how momentous the responsibility that attach to it! The heart of the nation is turning to us with gratitude, with respect, with confidence, with hope. Never was our eminence in this regard more conspicuous than now. Our recent Convention and its attendant circumstances have lifted it strikingly to view. The heart of the nation asks itself, Is not this indeed the Church of God? The heart of the nation is being quietly leavened with a spontaneous, irrepressible consciousness that it is the Church of the nation. And we have but to be faithful to God and to ourselves, to hold our principles firmly, and do our work bravely, to be in due time the nation's Church in fact, and not only toughen and brace the bonds of its civil union, but gather its now discordant and warring fragments into the spiritual unity of the "one Lord, one faith, one baptism." We believe in "one Catholic and Apostolic Church;" and we rejoice at every milestone we pass on the way to its fuller manifestation.

The religious tone of the recent Convention was very noticeable. We do not mean to intimate that former Conventions were not religious, but we may well rejoice that this was more visibly and consciously so. The attendance of the members on the daily prayers was more numerous and punctual. There were in town, besides, multitudes of devout men and women. The Virginians have long been in the habit of making their own Diocesan Conventions a spiritual festival. And they hailed so august an occasion as the coming among them of the National Council, as an opportunity of rare privilege. The sittings, the meetings of the Board of Missions, and of various societies connected with the Church, were attended by unprecedented numbers. The people were never weary, never satiated. The interest was as fresh the last day of the session as the first. On the Sundays and special services that occurred, the Churches were crowded. The voices of the worshipers blended "like the sound of many waters, as the

voice of a multitude," and *Gloria in Excelsis* and Old Hundred sent up their notes with thrilling power. The spirit of religious faith and earnestness was, throughout all the proceedings, also, we think, unusually manifest and influential. The religion of Churchmen is usually very undemonstrative. All the more genuine we believe it for that reason. It is not given to talk, and in its extreme dislike of pretension, eschews rather than welcomes any open disclosure of its inward workings. And we say that the late gathering of the tribes at Richmond was eminently religious, not because it said so, not because it talked like a Long Parliament, not because religious words and phrases were often on its lips, but because it acted with the earnest seriousness of men who feared God, and under the regulating and animating influence of a living faith, that warmed their hearts, and set their hands in motion. The presence of a deep, manly, conscientious piety, the actuating spring, the regulating safeguard of the body, was throughout delightfully evident, working in those natural, simple, unconscious forms and expressions, which are the best evidences of its reality and healthfulness, chastening the tongue into reverence and charity, and absorbing all inferior motives into a controlling purpose to do all to God's glory,—not in grimace, or profession, or studied sanctity, but in frank avowal and cheerful action.

The religious feeling of the body may be said to have culminated in that wonderful scene which ensued upon the unanimous vote to request the Bishops to nominate two Missionary Bishops for the far West,—a scene which none who were present in it will ever forget, or cease to cherish among the richest recollections of their lives. The deep emotion had been previously gathering, and at last burst forth with an irrepressible force. Yet, it was not that a great thing had been done,—a specially great thing. The action was not unprecedented, nor the unanimity singular. The rock was smitten, and the water gushed out. The fire kindled, and men spake with their tongues. Men sang, because they could not but sing, and prayed, because they could not but pray. Nothing was ever more entirely unpremeditated and spontaneous. "I had never thought to be so near to heaven in this life," said one. Eye looked into eye with brotherly confidence. Hand grasped hand in brotherly communion. Differences were forgotten; prejudices melted away in the menstroom of devotion. It was the presence of the Holy Ghost, the Comforter. So all felt with a glad awe. Faces that had stiffened in the stern warfare of life relaxed. No eye was dry. The staid old

Church, whose iron forms, in the popular estimation, are wont so to imprison devotion, was all aglow; and yet, she found in her own old forms the ample vent of all that was swelling in her bosom. None wanted anything new. Still, the old was better. The *Gloria in Excelsis*, the last prayer of the Institution Office, read by the venerable President; who wanted anything more? who would have had anything else? We cannot but think that the Bishops who have been sent forth with the Pentecostal dew of this scene upon them, have gone with an especial blessing. Nor can we desire anything better for the Church, than that the dispersing members may have carried the spirit of it to their homes and their labors. Nothing, we are persuaded, would go further to make our Jerusalem a praise in the earth.

The harmony of the late Convention was remarkable. There were differences, and they were freely uttered; but never with acrimony, or to the disturbance of good feeling. There was no rankling sore to carry away, nor humbling occasion for subsequent retractation and apology. The courtesy of gentlemen and the charity of Christians ruled universally. But, whatever differences arose, it was pleasant to see that they rarely originated in the spirit of party, or were, to any considerable extent, influenced by its operation. Its slight occasional efforts to make itself heard, did little else but prove the extreme attenuation of its vital powers. Its "speech was low out of the dust, and its voice as one that hath a familiar spirit, out of the ground." It died away, and, to its credit be it spoken, it died away good-naturedly, whether on the one side or the other, as though it were not sorry to give up the ghost. It was not suppression, but subsidence; it was not put down, it died spontaneously. And is it not so, that the ugly thing is indeed dying of sheer inanition, in spite of the efforts of a few rancorous and ill-tempered prints to keep it alive? The extravagances of opinion and practice that grew out of the Tractarian movement have nearly passed away. They that were not of us have gone out from us; and some of them, finding that they have sold their birthright for a mess of pottage, are coming back with a harvest of sad, profitable, monitory experience. On the other hand, those whom alarm and disgust, or some peculiarity of temperament or of training, had led to an opposite extreme, are gradually growing into truer and juster views. We think the tone of Churchmanship in the Low Church party is perceptibly rising, has risen more than itself is aware of. We hope our brethren of that side will not be offended or alarmed. They are far enough from

any dangerous altitude. We trust the happy work will go on,—we think it will,—till by and by, extremists on the one side and the other will be left in a harmless insignificance, and no differences remain but those which the different structure and history of human minds will always occasion, a more or less in reference to things held in common, which High and Low Church may serve as convenient terms to designate. And then, if the Low Churchman will cease to suspect the High Churchman's fidelity to the Gospel, and the High Churchman to call in question the Low Churchman's loyalty to the Church, and both be careful to give no occasion for a suspicion of the contrary, "Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines towards the West; they shall spoil them of the East together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them." "The Lord hasten it in His time."

The late General Convention we are happy to regard as a contribution to this good result. In the beautiful words of the venerable Bishop of Virginia's closing address,—“We feel that one thing at least has been increased among us—the best of all things—that charity that never faileth, that will never fail till the heavens pass away. We feel that Bishop has been drawn nearer to Bishop, minister to minister, and layman to layman, by this our working, and that the bonds of our union have been strengthened. Voices from the East and the West, the North and the South, have all been heard in unison, speaking the same things, declaring the same Gospel.” The pulpits of the Churches were filled by men of various schools, but we greatly doubt if the hearers could often distinguish the preacher's ecclesiastical proclivities. In debates, in votes, in the doings of the Board of Missions, men of opposite sides were frequently seen side by side, in opposition to other men of equally variant preferences. It was especially pleasant to see Bishop Meade presiding kindly in the meeting of the General Sunday School Union and Church Book Society, which, a few years ago, he rebuked with so much severity. And a depository of the Society is established in Richmond. We are happy to perceive that he thought this not inconsistent with his position as the President of another Society, established in rivalry of it, and with the avowed design of counteracting its errors and divergencies. The existence of that Society we cannot but lament. We can have no sympathy for it or any other founded on a principle of elective affinity, and intended to represent and promulgate the ideas of a party. They seem to

us unchurchly and divisive. But we would not speak severely of them. Let them do good if they will, and live out all the days of their appointed time. We do not think it will be threescore years and ten. On the whole, there were in the late Convention unmistakable evidences of the decline of the spirit of party in the Church, and we are persuaded that its influence will accelerate the decay.

A lively interest in the progress of the Church, and in the various enterprises and instruments by which its work is to be carried forward, was a marked, and, in our view, a most honorable and promising characteristic of the Convention. For the first time in our synodical history, we believe, it became predominant, the leading idea, the main occupation. Heretofore, the time of the Convention has been chiefly occupied in making Canons, for the most part, too, for the not very creditable purpose of restraining and keeping in order unruly Bishops and Presbyters,—a large part of them to lie a dead letter on the pages of the Journal till the next triennial meeting, and then to be tinkered, and consigned to another three years' repose. The active work of the Church has come in only to fill up the interstices, and then has shown its face timidly, as though afraid of being counted an intruder. It was not so on the recent occasion. The thought of making the Church efficient, augmenting its activity, adding to its working power, so as to put its apparatus of action into a state of greater perfection and efficiency, was uppermost in men's minds. In one way or another the theme was continually coming up, and always met a cordial welcome and an appreciative entertainment.

The Board of Missions ran parallel with the Convention, and continued its sittings from day to day, till almost the close of the session. Its meetings were uncommonly full, and constantly drew large numbers of interested visitors; and the speaking was animated and earnest. And though there was sometimes sharp collision of opinions, as in the protracted debates on the Greek Mission and an Episcopate for Japan, it was never discourteous or unkind, and the various speakers differed not in principles, but in their application, and bore themselves like men who fought, not for victory, but for truth. The decision on both subjects will, we believe, be ratified by the general sentiment of the Church. It would be a sad error, alike a blunder and a wrong, to forsake the veteran, who, for so many years, and with so much credit to our country and our Church, has upheld our banner in the city where St. Paul of old preached to the Epicureans and Stoics. And, however

right the general principle, however well sustained in its practical working by the testimony of experience, to most men it could not but seem premature to provide an Episcopal head for an enterprise as yet purely tentative, not yet strong enough to show itself in its true character, existing only in concealment under the wrappings of a disguise.

But the Convention itself was also the scene of much lively discussion on topics pertaining to Church work and Church expansion. Such was the debate that ended so sublimely, on the appointment of Missionary Bishops, beginning in some diversity of sentiment, and terminating in such a melting unanimity. The result is one which, we are sure, the whole Church will hail with gratitude and satisfaction. That must be accounted a memorable Convention which has added six Bishops to the number, and so many of them for Missionary work; which witnessed the consecration of five and the election of three, good men and true, proved by past service, to take the place of the fallen, to hold up the hands of the failing, to go with the wave of advancing population to new regions, and encounter error and wickedness, in their foulest and most pestiferous forms, in their chosen fastnesses. One excellent brother selected for the work, has, indeed, declined the appointment; not from a faint heart, or an unwillingness to "endure hardness," as none who know him will suppose; but for reasons, which, whatever others may think of them, are doubtless held as conclusive by him in all good conscience. The appointment was but justice, in requital of an acknowledged mistake. And to the actual occupant of the field we can wish nothing better, than that, to the advantages of youth and bodily vigor, which in larger measure he brings to the work, he may add the spirit of him whose place he takes, to be all that the Church asks, and the claims of the immense and difficult field which is committed to his charge require.

Deeply interesting as were these occasions to all who participated in them, greatly more so must they have been to the venerable pioneer, who, for so many years, has led the van of the advancing host on our Western border, and who now, in his green old age, with the thanks and benedictions of the Church clustering about him, is laying aside his Missionary staff for quieter and gentler labors. Nor is it without deep thoughts of heart, that we find ourselves, by what we cannot but regard as a happy though unsought coincidence, in view of the rapid and wonderful spread of our Episcopate, and of the fact that, on the consecration of the remaining Bishop elect, not one rood of ground in all our great republic will be left with-

out Episcopal supervision, writing these words on the anniversary of that day, when, seventy-five years ago, our Episcopacy had its birth in the humble Oratory of Bishop Skinner, on the bleak shore of Northern Scotland. Surely, in view of what three quarters of a century have done, we may well cry out, "What hath God wrought?" "What am I, and what is my father's house, that Thou hast brought me hitherto?"

Scarcely less memorable as a sign of the times, was that lay movement, so pregnant with possible good, if vigorously acted out so rich in real. The noble speech of Mr. Ruggles that led it on, will not soon be forgotten, or the warm response from many quarters with which it was seconded. If the laity of the Church will indeed feel and assume their true position as "fellow helpers unto the truth," it will inaugurate a new and better era in our Church affairs. There are certain departments of Church work which none can execute so well. Their practical knowledge of the world, their influence on others in the various positions which they fill, their exemption from all surmise of acting for professional aggrandizement, qualify them to work for the Church in many branches of activity, with greater success than clergymen. The beauty of this movement lay in its entire spontaneousness. It was not urged upon the laity; it sprang up among themselves. It was their own measure; and the Church looks on with deep interest in it, in hope to see it as fruitful in its result as it was generous and free-hearted in its origination. Hitherto, the laity have confined themselves chiefly to the narrow limits of their respective parishes, mingling in the general operations of the Church only as members of General and Diocesan Conventions, or of various boards and societies. If now they shall feel that they, in their own spheres, may work directly for the furtherance of the great general interests of which the Church has charge, fresh life-blood will be poured into her veins, and the day of her triumph be brought near.

The Committee on the State of the Church, too, departing from the usage which has made it little more than the receptacle of Diocesan statistics, brought in resolutions in favor of a more liberal, general, and systematic giving, which, after an animated debate, with some modifications, were adopted, and ordered to be read in the Churches.

The Society for the Increase of the Ministry was kindly greeted, and cheered on its way by the expression of a warm and wide-spread interest in its design. How pressing the want is which it aims to relieve, voices from every quarter were ready to declare. Men, qualified and earnest men, to do

the Church's work accumulating on her hands far beyond the power of her existing agencies, are universally proclaimed her great necessity. Such a society as this, so broad and catholic, so free from any local or partisan narrowness, if it be liberally sustained, may do much to relieve it. By far the most hopeful effort looking in this direction, that has yet been put forth, it asks, and its reception at the late General Convention emboldens us to believe that it will receive, that generous support which will secure its permanency and success. Doubtless, there is everywhere much latent ability and devotion hidden under the veil of poverty and unfavorable circumstances, that needs but the fostering hand of timely sympathy and assistance to be brought to light and made available. An enterprise that undertakes this work on a scale somewhat commensurate with its magnitude, ought not, will not, we are sure, lack the support it solicits and deserves.

The General Sunday School Union and Church Book Society, rescued from impending ruin at the preceding General Convention, gave a good account of itself at this. It has faithfully redeemed its pledge. Its pecuniary affairs have been judiciously and economically managed. It has greatly enlarged its issues, and is now doing much to aid efficiently in the vitally important work of caring for the lambs of Christ's flock, and providing the Church with a wholesome and useful literature. The evidence of revived and growing vigor in this arm of the Church's service cannot but afford consolation and encouragement to all who seek her welfare.

We have dwelt upon this topic of interest and activity in the Church's outward work, because it was honorably characteristic of the recent meeting of her great Council, and because we would fain add our influence, whatever it may be, in favor of the opinion we have ventured to advance, that to invigorate and enliven it ought to be the prime end and aim of these august and solemn triennial assemblings. When we look at the immense extent of our territory, the teeming population with which portions of it are already filled, the immense influx of foreigners of every name and creed, the rapid strides of a baleful superstition on the one side, and of a coarse and boastful infidelity on the other, and the countless multitude of conflicting sects that are struggling for ascendancy, to say nothing of the condition of the broad world beyond, to so wide an extent lying in wickedness and unbelief, and remember that in the Church of God alone are knowledge, virtue and holiness for individuals and communities, we ought to feel how vast and fearful is the responsibility that rests upon us, as the

depository and dispenser of such treasures, and hail with joy every quickening of the consciousness, every stirring of activity, which promises a better fulfillment of our duty for the time to come. That there were such signs in the late Convention, is, therefore, a ground of rejoicing to every lover of the Church and of mankind.

The Memorial Question, as it is commonly called, which excited so much interest in 1856, came up in a less attractive form in 1859. We were never of the number of those who greatly felt the need or anticipated the benefit so much dwelt upon by its friends. In our view, what has been called the rubric of common sense was amply sufficient to meet the real necessity; and all beyond it could be nothing but a contribution to disobedience and disorder. The Church, obviously, never could have intended to insist upon an interpretation of her laws which would require her ministers to do things impossible, grossly ill-timed, or ridiculously unfit; and no man but a hide-bound formalist or a simpleton ever so understood her. The liberty that was really needful, every man, be he High or Low Churchman, took, and with a clean conscience. This was enough, we believe. But it was thought that a declaration of the extent of this liberty on the part of the Bishops would be useful, and so one was sought and obtained. What good has come of it we do not see; but there has been a manifest increase of irregularity and mutilation. The opinion is not law, but exposition of law; yet it has enough of the air of law to ease the consciences of those who desire to do things of doubtful legality with a decent show of deference for authority. It was said upon our pages, three years ago, that the "opinion of the Bishops will have the moral force of law, while the absence of formal enactment, and the vigilant watchfulness of conservative men, will save the Church from dangerous innovations." The former vaticination is abundantly fulfilled; the latter but slenderly. What the Bishops have said is made the pretext for every man to do what he pleases. We do not say that the Bishops so meant, or that this is a fair construction of their words. To say that the different parts of the Service may be separated, and used at different times in the same day, is not to license the total omission of any of them. Yet this is done, we fear, and the opinion of the Bishops alleged as the justification. We must say plainly that such an interpretation seems to us a reflection upon a man's intelligence or his honesty. Where then is the benefit? Honest and upright men do as they did before. Others,—we will not call them dishonest,—we do not believe that consciously and intentionally they are

such,—self-indulgent men, men of expediency, men of what they call broad notions,—contrive to find in them an apology for such curtailments as suit their convenience, their taste, or their indolence, until God's heritage is in danger of becoming "a speckled bird," and the goodly raiment in which the wisdom of old times clothed our worship is turned into a Joseph's "coat of many colors."

The Lower House in the late Convention, impelled by these views, petitioned the Right Reverend Fathers of the House of Bishops to take their former opinion under consideration again, and, by modifying or altogether recalling it, to remove the causes of mischief which experience had shown it to contain. In the discussion of the subject, freedoms of remark were indulged in, which were thought, if not to indicate, at least to resemble a want of due respect to those "who are over us in the Lord." The disrespect, we are satisfied, was no more than apparent. There is no deeper sentiment in the hearts of Churchmen than that of respect for the Episcopal Office, and of affectionate reverence for the individuals by whom it is borne. The freedoms in question are simply the fruit of that liberty of speech and independence of judgment and action which are characteristic of our country. It will be well for us, however, while always declaring our sentiments with a manly openness, to take heed that our speech be seasoned with grace. The Bishops did not listen to the petition, and so the matter remains as it was.

But while no immediate change was effected—perhaps none was really expected—we are not without hope that an impulse was given which will ultimately obtain something better than a mere abandonment of ground which experience has shown so liable to abuse. What we want is no such hybrid quasi-legislation as that into which the Bishops, without foresight of the evils that have followed, far less with the design of producing or allowing them, have been drawn. We want provision by law, so clear that it cannot be misunderstood, so made that its authority cannot be questioned, to meet the necessities of the case. We are by no means inimical to rubrical relaxation in cases that really call for it, if it only obey some rule, and rest upon some satisfactory basis. And if the rubric of common sense is not enough, let there be a law which none can easily misunderstand, or without flat and conscious transgression fail to obey. We are not of the number of those whose conservatism is of that iron sort, which, for fear of innovation, would shrink from doing what the welfare of the Church demands; nor can we see the sense of

going forever without things which all desire, for fear that some persons should take advantage of the movement to attain them, to aim at things which we should deprecate as mischiefs. We yield to none in loyalty to the Prayer Book as it is. We do not desire to see it materially altered. We do not think the time has come for a general revision. We do not know that it ever will. If such a time were ever to come, we have a distinct notion of certain little things that might be advantageously done. But they are little things, and we are content and thankful without them. Meanwhile, it seems to us that without touching the substance of the book, by regular legislation, in the shape of an appendix, the wants of the Church might be adequately met, the clamor for liberty, so far as it rests on substantial reasons, quieted and satisfied, and the errant vagaries of unstable souls kept within bounds. And is it not better to do this now, when the wholesome aversion to change is a safeguard against all excess or precipitancy, than to hazard rude and extensive changes in some rash hour when the restraints of prudence shall be less effectual?

What we most need seems to be a third Service resting on some better authority than Diocesan appointment, prescription or connivance; a Service for new stations, where the Prayer Book is not familiar, and for occasions when the full Morning or Evening Prayer cannot be performed with propriety and good effect; and a greater number of Occasional Prayers and Thanksgivings—a Prayer for Missions, for the Increase of the Ministry, for Travelers by Land, a Thanksgiving for the Recovery of a Sick Child, and others. We have often wished there were a Prayer for Dying Persons, that did not compel us to pray for their restoration when it is simply asking for a miracle, and have been tempted to use the Commendatory Prayer in the Visitation Office,—should have used it, if we had not believed that “to obey is better than sacrifice, and to hearken than the fat of rams.” In rural congregations, where it is impossible to get the people together in the morning, it might be well if during the season of Lent it were lawful to use the Litany in the afternoon. The rubric which simply orders its use on certain days, certainly does not forbid the Church to authorize its use on other occasions. The English rubric meets the want. What wisdom there was in the change, we have never been able to discover. We might speak of the Calendar, which has ever seemed to us one of the weak places of the Book; but to change this, would fall beyond the purview of the provisions we contemplate; and, desirable as we feel it to be, we

might hesitate to advise it ourselves. The Calendar lessons were altered at the American Revision, and the work seems to have been done with less care than its importance deserves. Portions are retained which are not very edifying for public reading, and others excluded, we should imagine, by an oversight. The twentieth chapter of Ezekiel, which supplies the first lessons for both parts of the day on one of the Sundays in Lent, is wholly excluded. The portions are very unequal, and the breaks oftentimes capricious. However, let the Calendar go. If the next General Convention will make provision for the other wants we have mentioned, we think the Church will have reason to thank it. But let it be by a law duly enacted, and so plain that "the wayfaring man, though a fool, need not err therein;" and let it leave no indefinite margin of debatable ground, in which disloyalty, laziness, and insubordination may skulk under the cover of a real or alleged ambiguity.

The late General Convention was distinguished by its moderation in the usually favorite business of Canon-making. Yet what was done in that way we think was done well. The failure to establish a Court of Appeals we cannot but regard as fortunate. The able, learned and excellent gentlemen, who advocated it and some similar pieces of legislation in years past, seem to us to be misled by their professional tastes and habits, and the notion of a closer analogy between civil and ecclesiastical affairs, than actually exists. Their well-meant, but ill-directed efforts, if successful, would saddle the Church with a cumbrous and complicated system of laws, which would fit upon her like Saul's armor upon David. Let the Church continue to say "I cannot go with these, for I have not proved them," and stick to her "five smooth stones out of the brook." Let her laws be few, simple, intelligible, easy to execute, expeditious in terminating controversies. The repeal of the Canon for the Adjustment of Difficulties between Ministers and their Congregations, was wise. The law was well nigh impracticable, and almost never resorted to. The whole matter is judiciously relegated to the Dioceses, and in them will ordinarily be better disposed of by paternal counsel than by legal force. The same thing is, to a great extent, true of the delicate and troublesome subject of intrusion, Parish bounds, and the formation of new Parishes. The new Canon leaves it first to the Diocesan Conventions, in the case of their neglect, to the Bishops and Standing Committees, and in the neglect of both, to a rule which is perhaps as equitable and convenient as any that can be devised. If any Diocese does not like it, it has

but to devise one of its own, or if it thinks it better to be without any, it can accomplish this by enacting some general law which shall do little more than supersede the rule of the General Convention.

The great Canonical work of the session, however, was the adoption of the Code, as it was carefully prepared by the Committee of able gentlemen, to whom by the preceding Convention the work had been entrusted. The result of their labors is the reduction of our Canon law from the obscurity and confusion into which the changes and modifications of a series of years had thrown it, into a lucid and systematic order, that will greatly facilitate its comprehension and use. The whole law of the Church is thus clearly presented under appropriate Titles and Sections, in which, her various enactments being disposed according to their relations and affinities, the different provisions are easily seen in their mutual bearings and limitations. For so troublesome a work so well executed, the Church owes them thanks. And now, if she will only let her law alone till we have time to find out what it is, and test its practical operations fairly, her ministers and members will have reason to thank her also, and rejoice in their emancipation from the perplexity of seemingly conflicting requirements, and the confusion of changes so numerous and frequent as to be liable to be overlooked and forgotten. We are inclined to believe that whatever defects there may be in the new Code, it will be better to bear with them for a time; and that if no alterations are made in it for the next twelve years, it will conduce to the peace and prosperity of the Church.

The case of the Bishop of New York is a subject of such delicacy that we touch upon it with much reluctance. We mean to speak of it with tenderness, but with sincerity. Far be it from us to add a needless pang to any sufferer, or to aggravate trials, hard enough to bear, by a harsh and unfeeling severity. We pity him, but we love the Church more. If relief could have been extended to him properly and safely, we should have rejoiced. It was not thought possible; we so believe, and we acquiesce. His petition, we believe, few read without a feeling of sympathy and commiseration. But a cool examination of it, and such they who were to make it the ground of their action were of course bound to make, could find in it no very ample acknowledgment of past faults, or sufficient security against future mischiefs. So the Bishops judged, and the mass of the Church and the public confirm their judgment. It is now a considerable number of years

since a Canon was passed to enable a suspended Bishop to resign his jurisdiction; and if the Bishop of New York had thought proper to avail himself of its provisions, we have little doubt that his sentence would have been remitted, and he placed in the same position which his brother of Pennsylvania occupied during the closing years of his life, a position, as it seems to us, far more dignified and comfortable than that of a Diocesan exercising his functions under restraint, by sufferance, and in dependence upon one officially his inferior,—oftentimes debarred altogether. Reflection, we trust, may satisfy him and his friends that this form of relief, the only one which the Church is likely to accord, is also really the kindest and most effectual to himself. For ourselves, we shall rejoice, if before another General Convention shall assemble, all objections and hindrances shall so completely vanish, that such mercy as can safely be extended to him shall be bestowed with the unanimous and hearty approval of the Church; and so, his gray hairs, relieved, as far as may be, from the dishonor that rests upon them, be permitted to go down to the grave in peace.

There is another Bishop of the Church, whose affairs have unfortunately claimed the attention of the General Convention at its last two sessions, with such unenviable notoriety as to preclude all charge of indelicacy in speaking of them here; and whom, if we could hope that our words would have weight with him, we would entreat with all the urgency we can command, to put an end to the unseemly strife, and take up his residence where the law of the Church, the plain dictates of propriety and duty, and his own highest honor and usefulness require it to be, amidst the flock of whom the Holy Ghost has made him the overseer. Non-residence was for centuries the plague and disgrace of the mother Church, and we hope the American daughter will never excuse it on any plea of abundant labors, or for any purpose of personal convenience and profit. The golden moment, alas! has been let slip, when compliance might have worn an appearance of grace and generosity. But every day that it is delayed it grows of less value, and loses something of its efficacy and power to atone for past omissions, and shed a healing and pacifying influence on the future. We believe it to be the part of true friendship for the man, as well as of fidelity to the authority and welfare of the Church, to speak plainly on this subject; and we think that in so doing we have violated no law of charity or of respect for men in eminent place.

We have finished what we had to say of the General Convention of Richmond. The name awakens agreeable thoughts that will cling to us long, and we recur to it with pleasure. Seated in queenly beauty on hills that look out upon the river on whose banks the Church first found a resting place in this Western World,—one, crowned with the humble fane whose walls once rang with the impassioned words of the Churchman, Patrick Henry, for freedom and independence,—another, with the statue of that other Churchman, George Washington—the noblest work of the kind in the land—looking down upon its citizens in their daily walks,—the home and field of pastoral labor of the Apostolic Bishop Moore,—“Peace be within thy walls, and prosperity within thy palaces. For our brethren and companions’ sakes we will wish thee prosperity.”

CORRECTION.

PHILADELPHIA, October 3d, 1859.

THE REV. DR. RICHARDSON, D. D., EDITOR, &c.

DEAR SIR,—In the Article on the late Bishop Doane, in the October Number of the Church Review, it is said, "He (Bishop Doane) united with the Rev. Mr. Upfold (now the Bishop of Indiana) in organizing what is now St. Luke's Church, the first Services being held in a watch-house."

This is a mistake. St. Luke's Church was organized and founded by myself, in October, 1820, before Bishop Doane was in Orders. Our place of worship was "an upper room" in a building used as a watch-house, on the corner of Christopher and Hudson streets, which we continued to occupy until June, 1822, when the present St. Luke's Church was consecrated. Bishop Doane was Ordained Deacon in Christ Church, Ann Street, in 1821, in company with the Rev. Lawson Carter, now of Cleveland, Ohio. I read prayers at this Ordination.

In June or July, 1822, the Assistant Ministership in Trinity Church, vacated by the removal of the late Bishop Wainwright to the Rectorship of Grace Church, was filled by the temporary appointment of Bishop Doane and myself, I continuing Rector of St. Luke's Church, and he becoming my Assistant Minister in that Parish, officiating once every Sunday, without salary; I, as an equivalent, discharging all the parochial duty of an Assistant Minister of Trinity Parish, in addition to officiating once every Sunday in the same, leaving him free to conduct the Select Classical School on which he was engaged through the week. This was the nature of Bishop Doane's connection with St. Luke's Church.

With a view to accuracy, I have to ask of you the favor to correct the mistake into which the Author of the Article on Bishop Doane has fallen, in the remarks which I have quoted.

Truly and very respectfully your friend and brother,

GEORGE UPFOLD.

AMERICAN ECCLESIASTICAL HISTORY.

EARLY JOURNALS OF GENERAL CONVENTIONS.*

APPENDIX

[TO JOURNAL OF CONVENTION OF 1789.]

CANONS,

For the Government of the Protestant Episcopal Church in the United States of America, agreed on and ratified in the General Convention of said Church, held in the City of Philadelphia, from the 29th day of September to the 16th day of October, 1789, inclusive.

CANON I. *Of the Orders of the Ministers in this Church.*

IN this church there shall always be three orders in the ministry, viz. Bishops, Priests and Deacons.

CANON II. *Certificates to be produced on the part of Bishops elect.*

Every Bishop elect, before his consecration, shall produce to the Bishops, to whom he is presented for that holy office, from the Convention by whom he is elected a Bishop, and from the General Convention, or a committee of that body, to be appointed to act in their recess, certificates, respectively, in the following words, viz.

Testimony from the members of the Convention in the state from whence the person is recommended for consecration.

WE, whose names are underwritten, fully sensible how important it is that the sacred office of a Bishop should not be unworthily conferred, and firmly persuaded that it is our duty to bear testimony on this solemn occasion without partiality or affection, do, in the presence of Almighty God, testify, that A. B. is not, so far as we are informed, justly liable to evil report, either for error in religion, or for viciousness of life; and that we do not know or believe there is any impediment or notable crime, for which he ought not to be consecrated to that holy office. We do moreover jointly and severally declare, that, having personally known him for three years last past, we do in our consciences

* Continued from Vol XII, p. 514.

believe him to be of such sufficiency in good learning, such soundness in the faith, and of such virtuous and pure manners and godly conversation, that he is apt and meet to exercise the office of a Bishop, to the honor of God, and the edifying of his church, and to be an wholesome example to the flock of Christ.

Testimony from the General Convention.

WE, whose names are underwritten, fully sensible how important it is that the sacred office of a Bishop should not be unworthily conferred, and firmly persuaded that it is our duty to bear our testimony on this solemn occasion, without partiality or affection, do, in the presence of Almighty God, testify, that A. B. is not, so far as we are informed, justly liable to evil report, either for error in religion, or for viciousness of life; and that we do not know or believe there is any impediment or notable crime, on account of which he ought not to be consecrated to that holy office, but that he hath, as we believe, led his life, for three years last past, piously, soberly and honestly.

CANON III. *Of Episcopal Visitation.*

Every Bishop in this church shall, as often as may be convenient, visit the churches within his diocese or district, for the purposes of examining the state of his church, inspecting the behaviour of the clergy, and administering the apostolic right of confirmation.

CANON IV. *Of the age of those who are to be ordained or consecrated.*

Deacon's orders shall not be conferred on any person until he shall be twenty-one years old, nor Priest's orders on any one until he shall be twenty-four years old; and, except on urgent occasions, unless he hath been a Deacon one year.—No man shall be consecrated a Bishop of this church until he shall be thirty years old.

CANON V. *Of the Titles of those who are to be ordained.*

No person shall be ordained either Deacon or Priest, unless he shall produce a satisfactory certificate from some church, parish or congregation, that he is engaged with them, and that they will receive him as their Minister, and allow him a reasonable support; or unless he be engaged as a professor, tutor, or instructor of youth, in some college, academy, or general seminary of learning, duly incorporated; or unless the standing committee of the church in the state, for which he is to be ordained, shall certify to the Bishop their full belief and expectation that he will be received and settled as a Pastor, by some one of the vacant churches in that state.

CANON VI. *The Testimonials to be produced on the part of those who are to be ordained.*

Every candidate for holy orders shall be recommended to the Bishop by a standing committee of the convention of the state wherein he resides, which recommendation shall be signed by the names of a majority of the committee, and shall be in the following words:

WE, whose names are here underwritten, testify, that A. B. for the space of three years last past, hath lived piously, soberly and honestly: Nor hath he at any time, as far as we know or believe, written, taught or held, any thing contrary to the doctrine or discipline of the Protestant Episcopal Church. And moreover we think him a person worthy to be admitted to the sacred order of _____. In witness whereof we have hereunto set our hands. Dated the _____ day of _____ in the year of our Lord _____.

But, before a standing committee of any state shall proceed to recommend any candidate, as aforesaid, to the Bishop, such candidate shall produce testimonials of his good morals and orderly conduct for three years last past, from the minister and vestry of the parish where he has resided, or from the vestry alone, if the parish be vacant; a publication of his intention to apply for holy orders having been previously made by such minister or vestry. In every state, in which there is no standing committee, such committee shall be appointed at its next ensuing Convention; and in the mean time, every candidate for holy orders shall be recommended according to the regulations or usage of the church in each state, and the requisitions of the Bishop to whom he applies.

CANON VII. *Of the learning of those who are to be ordained.*

No person shall be ordained in this church until he shall have satisfied the Bishop and the two Presbyters, by whom he shall be examined, that he is sufficiently acquainted with the New Testament in the original Greek, and can give an account of his faith in the Latin tongue, either in writing or otherwise, as may be required; unless it shall be recommended to the Bishop, by two-thirds of the State Convention to which he belongs, to dispense with the aforesaid requisition, in whole or in part; which recommendation shall only be for good causes moving thereto, and shall be in the following words, with the signature of the names of the majority of such Convention.

WE, whose names are underwritten, are of opinion, that the dispensing with the knowledge of the Latin and Greek languages (or of either of them, as the case may be) in the examination of A. B. for holy orders, will be of use to the church of which we are the Convention, in consideration of other qualifications of the said A. B. for the gospel ministry.

CANON VIII. *Of the stated times of ordination.*

Agreeably to the practice of the primitive church, the stated times of ordination shall be on the Sundays following the Ember weeks; viz. the second Sunday in Lent, the Feast of Trinity, and the Sundays after the Wednesdays following the fourteenth day of September, and the thirteenth of December.

CANON IX. *Of those who, having been ordained by Foreign Bishops, settle in this Church.*

No person, not a member of this church, who shall profess to be episcopally ordained, shall be permitted to officiate therein, until he shall have exhibited to the vestry of the church, in which he shall offer to officiate, a certificate, signed by the Bishop of the diocese or district, or, where there is no Bishop, by three clergymen of the standing Committee of the Convention of that state, that his letters of orders are authentic, and given by some Bishop whose authority is acknowledged by this Church, and also satisfactory evidence of his moral character.

CANON X. *Of the use of the Book of Common Prayer.*

Every minister shall, before all sermons and lectures, use the book of common prayer, as the same shall be set forth and established by the authority of this, or some future General Convention; and until such establishment of an uniform book of common prayer in this church, every minister shall read the book of common prayer directed to be used by the Convention of the church in the state in which he resides; and no other prayer shall be used besides those contained in the said book.

CANON XI. *Of the duty of Ministers, in regard to Episcopal Visitation.*

It shall be the duty of ministers to prepare children and others for the holy ordinance of confirmation. And on notice being received from the Bishop of his intention to visit any church, which notice shall be at least one month before the intended visitation, the minister shall be ready to present, for confirmation, those who shall have been previously instructed for the same; and shall deliver to the Bishop a list of the names of those presented.

And at every visitation it shall be the duty of the minister, and of the church wardens, to give information to the Bishop of the state of the congregation; under such heads as shall have been committed to them in the notice given as aforesaid.

And further, the ministers and church wardens of such congregations as cannot be conveniently visited in any year, shall bring or send to the Bishop, at the stated meeting of the Convention of the diocese or district, information of the state of the congregation, under such heads as shall have been committed to them, at least one month before the meeting of the Convention.

CANON XII. *Notorious Crimes and Scandals to be censured.*

If any person within this church offend their brethren by any wickedness of life, such persons shall be repelled from the holy communion, agreeably to the rubric, and may be further proceeded against, to the depriving of them of all privileges of church membership; according to such rules or process as may be provided, either by the General Convention, or by the Conventions in the different states.

CANON XIII. *Sober Conversation required in Ministers.*

No ecclesiastical persons shall, other than for their honest necessities, resort to taverns, or other places most liable to be abused to licentiousness. Further, they shall not give themselves to any base or servile labour, or to drinking or riot, or to the spending of their time idly. And if any offend in the above, they shall be liable to the ecclesiastical censure of admonition, or suspension, or degradation, as the nature of the case may require, and according to such rules or process as may be provided, either by the General Convention, or by the Conventions in the different states.

CANON XIV. *Of the due celebration of Sundays.*

All manner of persons within this church shall celebrate and keep the Lord's day, commonly called Sunday, in hearing the word of God read and taught, in private and public prayer, in other exercises of devotion, and in acts of charity, using all godly and sober conversation.

CANON XV. *Ministers to keep a Register.*

Every minister of this church shall keep a register of baptisms, marriages and funerals within his cure, agreeably to such rules as may be provided by the ecclesiastical authority where his cure lies; and if none such be provided, then in such a manner, as, in his discretion, he shall think best suited to the uses of such a register.

And the intention of the register of baptisms is hereby declared to be, as for other good uses, so especially for the proving of the right of church membership of those, who may have been admitted into this church by the holy ordinance of baptism.

And further, every minister of this church shall, within a reasonable time after the publication of this canon, make out and continue a list of all adult persons within his cure; to remain for the use of his successor, to be continued by him, and by every future minister in the same parish.

And no minister shall place on the said list the names of any persons, except of those, who, on due enquiry, he shall find to have been baptised in this church; or who, having been otherwise baptised, shall have been received into this church, either by the holy rite of confirmation, or by receiving the holy communion, or by some other joint act of the parties and of a minister of this church; whereby such persons shall have attached themselves to the same.

CANON XVI. *A List to be made, and published, of the Ministers of this Church.*

The Secretary of the General Convention shall keep a register of all the clergy of this church whose names shall be delivered to him, in the following manner; that is to say,—Every Bishop of this church, or, where there is no Bishop, the standing committee of that diocese or district, shall, at the time of every General Convention, deliver, or cause to be delivered to the secretary, a list of the names of all the ministers of this church in their proper diocese or district, annexing the names of their respective cures, or of their stations in any colleges or other incorporated seminaries of learning, or, in regard to those who have not any cures or such stations, their places of residence only. And the said list shall, from time to time, be published on the Journals of the General Convention.

And further, it is recommended to the several Bishops of this church, and to the several standing committees, that, during the intervals between the meetings of the General Convention, they take such means of notifying the admission of ministers among them, as, in their discretion respectively, they shall think effectual to the purpose of preventing ignorant and unwary people from being imposed on, by persons pretending to be authorised ministers of this church.

CANON XVII. *Notice to be given of the Induction and dismissal of Ministers.*

It is hereby required, that on the induction of a minister into any church or parish, the parties shall deliver, or cause to be delivered to the Bishop, or to the standing committee of the diocese or district, notice of the same in the following form, or to this effect:

WE, the Church wardens (or in case of an Assistant Minister, we, the Rector and Church wardens) do certify to the Right Rev. (naming the Bishop) that (naming the person) has been duly chosen Rector (or Assistant Minister, as the case may be) of (naming the church or churches.)

Which certificate shall be signed with the names of those who certify.

And if the Bishop, or the standing committee, be satisfied that the person so chosen is a qualified minister of this church, he shall transmit the said certificate to the Secretary of the Convention, who shall record it in a book to be kept by him for that purpose.

But if the Bishop or the standing committee be not satisfied as above, he or they shall, at the instance of the parties, proceed to enquire into the sufficiency of the person so chosen, according to such rules as may

be made in the states respectively, and shall confirm or reject the appointment, as the issue of that enquiry may be.

Passed October 16, 1789.

House of Bishops,

SAMUEL SEABURY, Bp. Connecticut, President.

WILLIAM WHITE, Pennsylvania.

Attested. Joseph Clarkson, Secretary.

House of Clerical and Lay Deputies,

WILLIAM SMITH, President.

Attested. Francis Hopkinson, Secretary.

An Address to the President of the United States, published agreeably to the following order, viz :

IN CONVENTION, August 7th, 1789.

The address to the President of the United States being read, and signed in Convention—

Resolved, That the said address, with the answer that may be received thereto, be printed in the Journals of the adjourned meeting of this Convention.

To the President of the United States.

SIR,—WE, the Bishops, Clergy and Laity of the Protestant Episcopal Church in the states of New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia and South Carolina, in general Convention assembled, beg leave, with the highest veneration and the most animating national considerations, at the earliest moment in our power, to express our cordial joy on your election to the chief magistracy of the United States.

When we contemplate the short but eventful history of our nation ; when we recollect the series of essential services performed by you in the course of the revolution ; the temperate, yet efficient exertion of the mighty powers with which the nature of the contest made it necessary to invest you ; and especially when we remember the voluntary and magnanimous relinquishment of those high authorities at the moment of peace ; we anticipate the happiness of our country under your future administration.

But it was not alone from a successful and virtuous use of those extraordinary powers, that you were called from your honorable retirement, to the first dignities of our government. An affectionate admiration of your private character, the impartiality, the persevering fortitude, and the energy with which your public duties have been invariably performed, and the paternal solicitude for the happiness of the American people, together with the wisdom and consummate knowledge of our affairs, manifested in your last military communication, have directed to your name the universal wish, and have produced, for the first time in

the history of mankind, an example of unanimous consent in the appointment of the governor of a free and enlightened nation.

To these considerations, inspiring us with the most pleasing expectations as private citizens, permit us to add, that as the representatives of a numerous and extended church, we most thankfully rejoice in the election of a civil ruler, deservedly beloved, and eminently distinguished among the friends of genuine religion; who has happily united a tender regard for other churches with an inviolable attachment to his own.

With unfeigned satisfaction we congratulate you on the establishment of the new constitution of government of the United States, the mild, yet efficient operations of which, we confidently trust, will remove every remaining apprehension of those, with whose opinions it may not entirely coincide, and will confirm the hopes of its numerous friends. Nor do these expectations appear too sanguine, when the moderation, patriotism and wisdom of the honorable members of the federal legislature are duly considered. From a body thus eminently qualified, harmoniously co-operating with the executive authority in constitutional concert, we confidently hope for the restoration of order and of our ancient virtues,—the extension of genuine religion,—and the consequent advancement of our respectability abroad, and of our substantial happiness at home.

We devoutly implore the Supreme Ruler of the Universe to preserve you long in health and prosperity,—an animating example of all public and private virtues,—the friend and guardian of a free, enlightened and grateful people,—and that you may finally receive the reward which will be given to those, whose lives have been spent in promoting the happiness of mankind.

William White, D. D. Bishop of the Protestant Episcopal Church in the commonwealth of Pennsylvania, and President of the Convention.

Samuel Provoost, D. D. Bishop of the Protestant Episcopal Church in the state of New York.

New York. Benjamin Moore, D. D. Assistant Minister of Trinity Church, in the city of New York; Abraham Beach, D. D. Assistant Minister of Trinity Church, in the city of New York.

New Jersey. William Frazer, A. M. Rector of St. Michael's Church, Trenton, and St. Andrew's Church, Amwell; Uzal Ogden, Rector of Trinity Church, in Newark; Henry Waddel, Rector of the churches in Shrewsbury and Middletown, New Jersey; George H. Spieren, Rector of St. Peter's Church, Perth Amboy, New Jersey; John Cox; Samuel Ogden; Robert Strettell Jones.

Pennsylvania. Samuel Magaw, D. D. Rector of St. Paul's, and Vice-Provost of the University of Pennsylvania; Robert Blackwell, D. D. Senior Assistant Minister of Christ Church and St. Peter's, Philadelphia; Joseph Pilmore, Rector of the United Churches of Trinity, St. Thomas's and All Saints; Joseph G. J. Bend, Assistant Minister of Christ Church and St. Peter's, Philadelphia; Francis Hopkinson; Gerardus Clarkson; Tench Coxe; Samuel Powel.

Delaware. Joseph Couden, A. M. Rector of St. Anne's; Stephen

Sykes, A. M. Rector of the United Churches of St. Peter's and St. Matthew, in Sussex county; James Sykes.

Maryland. William Smith, D. D. Provost of the College and Academy of Philadelphia, and Clerical Deputy for Maryland, as late Rector of Chester parish, in Kent county; Thomas John Clagget, Rector of St. Paul's, Prince George county; Colin Ferguson, D. D. Rector of St. Paul's, Kent county; John Bisset, A. M. Rector of Shrewsbury parish, Kent county; William Frisby; Richard B. Carmichael.

Virginia. Robert Andrews.

South Carolina. Robert Smith, D. D. Rector of St. Philip's Church, Charleston; W. W. Burrows; William Brisbane.

THE PRESIDENT'S ANSWER.

To the Bishops, Clergy and Laity of the Protestant Episcopal Church, in the States of New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia and South Carolina, in General Convention assembled.

GENTLEMEN,

I SINCERELY thank you for your affectionate congratulations on my election to the chief magistracy of the United States.

After having received from my fellow citizens in general the most liberal treatment—after having found them disposed to contemplate, in the most flattering point of view, the performance of my military services, and the manner of my retirement at the close of the war—I feel that I have a right to console myself, in my present arduous undertaking, with a hope, that they will still be inclined to put the most favourable construction on the motives which may influence me in my future public transactions.

The satisfaction arising from the indulgent opinion entertained by the American people, of my conduct, will, I trust, be some security for preventing me from doing any thing, which might justly incur the forfeiture of that opinion. And the consideration, that human happiness and moral duty are inseparably connected, will always continue to prompt me to promote the progress of the former, by inculcating the practice of the latter.

On this occasion it would ill become me to conceal the joy I have felt in perceiving the fraternal affection, which appears to encrease every day among the friends of genuine religion. It affords edifying prospects indeed, to see christians of different denominations dwell together in more charity, and conduct themselves, in respect to each other, with a more christian like spirit, than ever they have done in any former age, or in any other nation.

I receive, with the greatest satisfaction, your congratulations on the establishment of the New Constitution of Government; because I believe its mild, yet efficient, operations will tend to remove every remaining apprehension of those, with whose opinions it may not entirely coin-

cide, as well as to confirm the hopes of its numerous friends; and because the moderation, patriotism and wisdom of the present Federal Legislature seem to promise the restoration of order and our ancient virtues,—the extension of genuine religion—and the consequent advancement of our respectability abroad, and of our substantial happiness at home.

I request, Most Reverend and respectable Gentlemen, that you will accept my cordial thanks for your devout supplications to the Supreme Ruler of the Universe in behalf of me. May you, and the people whom you represent, be the happy subjects of Divine Benediction both here and hereafter!

GEORGE WASHINGTON.

August 19, 1789.

APPENDIX. No. II.

An Address to the Most Reverend the Archbishops of Canterbury and York.

Most Venerable and illustrious Fathers and Prelates :

WE, the Bishops, Clergy and Laity of the Protestant Episcopal Church in the States of New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia and South Carolina, impressed with every sentiment of love and veneration, beg leave to embrace this earliest occasion, in General Convention, to offer our warmest, most sincere and grateful acknowledgements to you, and (by your means) to all the venerable Bishops of the church over which you preside, for the manifold instances of your former condescension to us, and solicitude for our spiritual welfare. But we are more especially called to express our thankfulness, for that particular act of your fatherly goodness, whereby we derive, under you, a pure Episcopacy and succession of the ancient order of Bishops, and are now assembled, through the blessing of God, as a church duly constituted and organized, with the happy prospect before us of a future full and undisturbed exercise of our holy religion, and its extension to the utmost bounds of this continent, under an ecclesiastical constitution, and a form of worship, which we believe to be truly apostolical.

The growing prospect of this happy diffusion of christianity, and the assurance we can give you that our churches are spreading and flourishing throughout these United States, we know, will yield you more solid joy, and be considered as a more ample reward of your goodness to us, than all the praises and expressions of gratitude which the tongues of men can bestow.

It gives us pleasure to assure you, that, during the present sitting of our Convention, the utmost harmony has prevailed through all our deliberations; that we continue, as heretofore, most sincerely attached to the faith and doctrine of the Church of England; and that not a wish appears to prevail, either among our Clergy or Laity, of ever departing from that church in any essential article.

The business of most material consequence which hath come before us, at our present meeting, hath been, an application from our sister churches in the eastern states expressing their earnest desire of a general union of the whole Episcopal Church in the United States, both in doctrine and discipline; and, as a primary means of such union, praying the assistance of our Bishops in the consecration of a Bishop elect for the states of Massachusetts and New Hampshire. We therefore judge it necessary to accompany this address with the papers, which have come before us on that very interesting subject, and of the proceedings we have had thereupon, by which you will be enabled to judge concerning the particular delicacy of our situation, and, probably to relieve us from any difficulties which may be found therein.

The application from the church in the states of Massachusetts and New Hampshire is in the following words, viz.

THE good Providence of Almighty God, the fountain of all goodness, having lately blessed the Protestant Episcopal Church in the United States of America, by supplying it with a complete and entire ministry, and affording to many of her communion the benefit of the labours, advice and government of the successors of the Apostles;

We, Presbyters of said church, in the states of Massachusetts and New Hampshire, deeply impressed with the most lively gratitude to the Supreme Governor of the Universe for his goodness in this respect, and with the most ardent love to his church, and concern for the interest of her sons, that they may enjoy all the means that Christ, the great Shepherd and Bishops of souls, has instituted, for leading his followers into the ways of truth and holiness, and preserving his church in the unity of the spirit and the bond of peace; to the end that the people committed to our respective charges may enjoy the benefit and advantage of those offices, the administration of which belongs to the highest order of the ministry, and to encourage and promote, as far as in us lies, a union of the whole Episcopal Church in these states, and to perfect and compact this mystical body of Christ, do hereby nominate, elect and appoint the Reverend Edward Bass, a Presbyter of said church, and Rector of St. Paul's, in Newburyport, to be our Bishop; and we do promise and engage to receive him as such, when canonically consecrated, and invested with the apostolic office and powers, by the Right Reverend the Bishops hereafter named, and to render him all that canonical obedience and submission, which, by the laws of Christ and the constitution of our church, is due to so important an office.

And we now address the Right Reverend the Bishops in the states of Connecticut, New York and Pennsylvania, praying their united assistance in consecrating our said brother, and canonically investing him with the apostolic office and powers. This request we are induced to make, from a long acquaintance with him, and from a perfect knowledge of his being possessed of that love to God and benevolence to men, that piety, learning and good morals, that prudence and discretion, requisite to so exalted a station, as well as that personal respect and attachment

to the communion at large in these states, which will make him a valuable acquisition to the order, and, we trust, a rich blessing to the church.

Done at a meeting of the Presbyters, whose names are underwritten, held at Salem, in the county of Essex, and commonwealth of Massachusetts, the fourth day of June, Anno Salutis 1789.

Samuel Parker, Rector of Trinity Church, Boston.

T. Fitch Oliver, Rector of St. Michael's Church, Marblehead.

John Cousens Ogden, Rector of Queen's Chapel, Portsmouth, New Hampshire.

William Montague, Minister of Christ's Church, Boston.

Tillotson Brunson, Assistant Minister of Christ's Church, Boston.

A true copy.

Attest. Samuel Parker.

At the meeting aforesaid,

Voted, That the Rev. Samuel Parker be authorised and empowered to transmit copies of the foregoing act, to be by him attested, to the Right Reverend the Bishops in Connecticut, New York and Pennsylvania; and that he be appointed our agent, to appear at any convocation to be holden at Pennsylvania or New York, and to treat upon any measures that may tend to promote an union of the Episcopal Church throughout the United States of America, or that may prove advantageous to the interest of the said church.

EDWARD BASS, *Chairman.*

A true copy.

Attest. Samuel Parker.

This was accompanied with a letter from the Rev. Samuel Parker, the worthy Rector of Trinity Church, Boston, to the Right Rev. Bishop White, dated June 21st, 1789, of which the following is an extract:—
“The clergy here have appointed me their agent, to appear at any convocation to be held at New York or Pennsylvania; but I fear the situation of my family and parish will not admit of my being absent so long as a journey to Philadelphia would take. When I gave you encouragement that I should attend, I was in expectation of having my parish supplied by some gentlemen from Nova Scotia; but I am now informed they will not be here till some time in August. Having, therefore, no prospect of attending in person at your General Convention next month, I am requested to transmit you an attested copy of an act of the clergy of this and the state of New Hampshire, electing the Rev. Edward Bass our Bishop, and requesting the united assistance of the Right Reverend Bishops of Pennsylvania, New York and Connecticut, to invest him with apostolic powers. This act I have now the honour of enclosing, and hope it will reach you before the meeting of your General Convention in July.

“The clergy of this state are very desirous of seeing an union of the whole Episcopal Church in the United States take place; and it will remain with our brethren at the southward to say, whether this shall be the case or not; whether we shall be an united or divided church.

Some little difference in government may exist in different states, without affecting the essential points of union and communion."

In the like spirit, the Right Rev. Dr. Seabury, Bishop of the church in Connecticut, in his letter to the Rev. Dr. Smith, dated July 23d, writes on the subject of union, &c. as followeth.—"The wish of my heart, and the wish of the clergy and of the church people of this state, would certainly have carried me and some of the clergy to your General Convention, had we conceived we could have attended with propriety. The necessity of an union of all the churches, and the disadvantages of our present dis-union, we feel and lament equally with you; and I agree with you, that there may be a strong and efficacious union between churches, where the usages are different. I see not why it may not be so in the present case, as soon as you have removed those obstructions, which, while they remain, must prevent all possibility of uniting. The church of Connecticut consists, at present, of nineteen clergymen in full orders, and more than twenty thousand people, they suppose, as respectable as the church in any state in the union."

After the most serious deliberation upon this important business, and cordially joining with our brethren of the eastern or New England churches in the desire of union, the following resolves were unanimously adopted in Convention, viz:

Resolved.—"1st. That a complete order of Bishops, derived as well under the English as the Scots line of succession, doth now subsist within the United States of America, in the persons of the Right Rev. William White, D. D. Bishop of the Protestant Episcopal Church in the state of Pennsylvania; the Right Rev. Samuel Provoost, D. D. Bishop of the said church in the state of New York; and the Right Rev. Samuel Seabury, D. D. Bishop of the said church in the state of Connecticut.

2d. That the said three Bishops are fully competent to every proper act and duty of the episcopal office and character in these United States; as well in respect to the consecration of other Bishops, and the ordering of Priests and Deacons, as for the government of the church, according to such canons, rules and institutions, as now are, or hereafter may be, duly made and ordained by the church in that case.

3d. That in christian charity, as well as of duty, necessity and expediency, the churches represented in this Convention ought to contribute, in every manner in their power, towards supplying the wants, and granting every just and reasonable request of their sister churches in these states; and therefore, *Resolved*.—

4th. That the Right Rev. Dr. White and the Right Rev. Dr. Provoost be, and they hereby are, requested to join with the Right Rev. Dr. Seabury, in complying with the prayer of the clergy of the states of Massachusetts and New Hampshire, for the consecration of the Rev. Edward Bass, Bishop elect of the churches in the said states; but that, before the said Bishops comply with the request aforesaid, it be proposed to the churches in the New England states to meet the churches of these

states, with the said three Bishops, in an adjourned Convention, to settle certain articles of union and discipline among all the churches, previous to such consecration.

5th. That if any difficulty or delicacy, in respect to the Archbishops and Bishops of England, shall remain with the Right Rev. Drs. White and Provoost, or either of them, concerning their compliance with the above request, this Convention will address the Archbishops and Bishops, and hope thereby to remove the difficulty."

We have now, most venerable Fathers, submitted to your consideration whatever relates to this important business of union among all our churches in these United States. It was our original and sincere intention to have obtained three Bishops, at least, immediately consecrated by the Bishops of England, for the seven states comprehended within our present union. But that intention being frustrated through unforeseen circumstances, we could not wish to deny any present assistance, which may be found in our power to give to any of our sister churches, in that way which may be most acceptable to them, and in itself legal and expedient.

We ardently pray for the continuance of your favour and blessing, and that, as soon as the urgency of other weighty concerns of the church will allow, we may be favoured with that fatherly advice and direction, which to you may appear most for the glory of God and the prosperity of our churches, upon the consideration of the foregoing documents and papers.

Done in Convention, this 8th day of August, 1789, and directed to be signed by all the members, as the act of their body, and by the President officially.

William White, D. D. Bishop of the Protestant Episcopal Church in the commonwealth of Pennsylvania, and President of the Convention; Abraham Beach, D. D. assistant Minister of Trinity Church, in the city of New York; Benjamin Moore, D. D. assistant Minister of Trinity Church, in the city of New York; Moses Rogers, Lay Deputy from New York.

New Jersey.

William Frazer, A. M. Rector of St. Michael's Church, in Trenton, and St. Andrew's, in Amwell; Uzal Ogden, Rector of Trinity Church, Newark; Henry Waddell, Rector of the Churches of Shrewsbury and Middleton; George H. Spieren, Rector of St. Peter's, Perth Amboy; John Cox, Samuel Ogden, Robert S. Jones, Lay Deputies.

Pennsylvania.

Samuel Magaw, D. D. Rector of St. Paul's, Philadelphia, Vice Provost of the University; Robert Blackwell, D. D. senior assistant Minister of Christ Church and St. Peter's, Philadelphia; Joseph Pilmore, Rector of the United Churches of Trinity, St. Thomas's and All Saints; Joseph G. J. Bend, assistant Minister of Christ Church and St. Peter's, in Philadelphia; Gerardus Clarkson, Tench Coxe, Francis Hopkinson, Lay Deputies.

Delaware.

Joseph Cowden, Clerical Deputy; Stephen Sykes, Clerical Deputy; James Sykes, Lay Deputy.

Maryland.

William Smith, D. D. Provost of the College and Academy of Philadelphia, and Clerical Deputy, as late Rector of Chester Parish, Kent county, Maryland. And for Thomas John Claggett, D. D. Rector of St. Paul's, Prince George's County. Colin Ferguson, D. D. Rector of St. Paul's, Kent County; John Bissett, A. M. Rector of Shrewsbury Parish; Richard B. Carmichael, William Frisby, Lay Deputies.

Virginia.

Robert Andrews, Professor of Mathematics in the College of William and Mary.

South Carolina.

Robert Smith, D. D. Rector of St. Philip's Church, and Principal of Charleston College; William Brisbane, William Burrows, Lay Deputies.

APPENDIX. No. III.

Papers relating to the Scots Episcopacy, as connected with the English, and the consecration of Bishop Seabury.

Extract from the Register of Archbishop Juxon, in the Library of his Grace the Archbishop of Canterbury, at Lambeth Palace.—*Fol.* 237.

IT appears that James Sharp was consecrated Archbishop of St. Andrew's—Andrew Fairfoull, Archbishop of Glasgow—Robert Leighton, Bishop of Doublenen (Dunblane)—and James Hamilton, Bishop of Galloway—on the 15th day of December, 1661, in St. Peter's Church, Westminster, by Gilbert, Bishop of London, Commissary to the Archbishop of Canterbury;—and that the Right Rev. George, Bishop of Worcester, John, Bishop of Carlisle, and Hugh, Bishop of Landaff, were present and assisting.

Extracted this 3d day of June, 1789, by me,
William Dickes, Secretary.

London, June 3d, 1789.

THAT the above is a true copy of an extract procured by order of Archbishop Moore, to be sent to Bishop Seabury, in Connecticut, is attested by us, Bishops of the Scottish Church, now in this place, on business of importance to the said Church.

John Skinner, Bishop.

William Abernethy Drummond, Bishop.

John Stræchan, Bishop.

A List of the Consecration and succession of Scots Bishops, since the Revolution, 1688, under William the Third, as far as the Consecration of Bishop Seabury is concerned.

1693. *Feb. 23.* Dr. George Hickes, was consecrated Suffragan of Thetford, in the Bishop of Peterborough's chapel, in the parish of Enfield, by Dr. William Loyd, Bishop of Norwich, Dr. Francis Turner, Bishop of Ely, and Dr. Thomas White, Bishop of Peterborough. N. B. Dr. Loyd, Dr. Turner and Dr. White, were three of the English Bishops who were deprived at the revolution, by the civil power, for not swearing allegiance to William the Third. They were also three of the seven Bishops who had been sent to the Tower, by James the Second, for refusing to order an illegal proclamation to be read in their dioceses.

1705. *Jan. 25.* Mr. John Sage, formerly one of the Ministers of Glasgow, and Mr. John Fullarton, formerly Minister of Paisley, were consecrated at Edinburgh, by John Paterson, Archbishop of Glasgow, Alexander Rose, Bishop of Edinburgh, and Robert Douglas, Bishop of Dunblane. N. B. Archbishop Paterson, Bishop Rose and Bishop Douglas, were deprived at the revolution, by the civil power, because they refused to swear allegiance to William the Third.

1709. *April 28.* Mr. John Falconar, Minister at Cairnbee, and Mr. Henry Chrystie, Minister at Kinross, were consecrated at Dundee, by Bishop Rose of Edinburgh, Bishop Douglas of Dunblane, and Bishop Sage.

1711. *Aug. 25.* The Honourable Archibald Campbel was consecrated at Dundee, by Bishop Rose of Edinburgh, Bishop Douglas of Dunblane, and Bishop Falconar.

1712. *Feb. 24.* Mr. James Gadderar, formerly Minister at Kilmaurs, was consecrated at London, by Bishop Hickes, Bishop Falconar, and Bishop Campbel.

1712. *Oct. 22.* Mr. Arthur Millar, formerly Minister at Inveresk, and Mr. William Irvine, formerly Minister at Kirkmichael, in Carriet, were consecrated at Edinburgh, by Bishop Rose of Edinburgh, Bishop Fullarton and Bishop Falconar.

After the Bishop of Edinburgh's death.

1722. *Oct. 7.* Mr. Andrew Cant, formerly one of the Ministers of Edinburgh, and Mr. David Freebairn, formerly Minister of Dunning, were consecrated at Edinburgh, by Bishop Fullarton, Bishop Millar and Bishop Irvine.

1722. *June 4.* Dr. Thomas Rattray of Craighall, was consecrated at Edinburgh, by Bishop Gadderar, Bishop Millar and Bishop Cant.

1727. *June 18.* Mr. William Dunbar, Minister at Cruden, and Mr. Robert Keith, Presbyter in Edinburgh, were consecrated at Edinburgh, by Bishop Gadderar, Bishop Millar and Bishop Rattray. N. B. They who were deprived of their parishes at the revolution are, in this list, called Ministers; but they who have not been parish Ministers under the civil establishment are called Presbyters.

1736. *June 24.* Mr. Robert White, Presbyter at Cupar, was consecrated at Carsebank, near Forfar, by Bishop Rattray, Bishop Dunbar and Bishop Keith.

1741. *Sept. 10.* Mr. William Falconar, Presbyter at Forress, was consecrated at Alloa, in Clacmannanshire, by Bishop Rattray, Bishop Keith and Bishop White.

1742. *Oct. 4.* Mr. James Rait, Presbyter at Dundee, was consecrated at Edinburgh, by Bishop Rattray, Bishop Keith and Bishop White.

1743. *Aug. 19.* Mr. John Alexander, Presbyter at Alloa, in Clacmannanshire, was consecrated at Edinburgh, by Bishop Keith, Bishop White, Bishop Falconar and Bishop Rait.

1747. *July 17.* Mr. Andrew Gerard, Presbyter in Aberdeen, was consecrated at Cupar, in Fife, by Bishop White, Bishop Falconar, Bishop Rait and Bishop Alexander.

1759. *Nov. 1.* Mr. Henry Edgar was consecrated at Cupar, in Fife, by Bishop White, Bishop Falconar, Bishop Rait and Bishop Alexander, as Co-adjutor to Bishop White, then Primus. N. B. Anciently no Bishop in Scotland had the stile of Archbishop, but one of them had a precedence, under the title of, Primus Scotiæ Episcopus; And after the revolution they returned to their old stile, which they still retain; one of them being entitled Primus, to whom precedence is allowed, and deference paid in the synod of Bishops.

1762. *June 24.* Mr. Robert Forbes was consecrated at Forfar, by Bishop Falconar, Primus, Bishop Alexander and Bishop Gerard.


1768. *Sept. 21.* Mr. Robert Kilgour, Presbyter at Peterhead, was consecrated Bishop of Aberdeen, at Cupar, in Fife, by Bishop Falconar, Primus, Bishop Rait and Bishop Alexander.

1744. *Aug. 24.* Mr. Charles Rose, Presbyter at Down, was consecrated Bishop of Dunblane, at Forfar, by Bishop Falconar, Primus, Bishop Rait and Bishop Forbes.

1776. *June 27.* Mr. Arthur Petrie, Presbyter at Meikelfolla, was consecrated Bishop Co-adjutor, at Dundee, by Bishop Falconar, Primus, Bishop Rait, Bishop Kilgour and Bishop Rose: And appointed Bishop of Ross and Caithness, July 8th, 1777. N. B. After the Revolution, the Bishops in Scotland had no particular Diocess, but managed their ecclesiastical affairs in one body, as a college: But, finding inconveniences in this mode, they took particular diocesses, which, though not exactly according to the limits of the diocesses under the former legal establishment, still retain their old names.

1778. *Aug. 13.* Mr. George Innes, Presbyter in Aberdeen, was consecrated Bishop of Brechen, at Alloa, by Bishop Falconar, Primus, Bishop Rose and Bishop Petrie.

1782. *Sept. 25.* Mr. John Skinner, Presbyter in Aberdeen, was consecrated Bishop Co-adjutor, at Luthermuir, in the diocess of Brechen, by Bishop Kilgour, Primus, Bishop Rose and Bishop Petrie.

 The foregoing list is taken from an attested copy, in the possession of Bishop Seabury.

1784. *Nov. 14.* Dr. Samuel Seabury, Presbyter from the State of

Connecticut, in America, was consecrated Bishop, at Aberdeen, by Bishop Kilgour, Primus, Bishop Petrie and Bishop Skinner,—as by the deed of consecration, as follows, viz.

IN DEI NOMINE. Amen.

Omnibus ubique Catholicis per Presentes pateat,

NOS, Robertum Kilgour, miseratione divina, Episcopum Aberdonien—Arthurum Petrie, Episcopum Rossen et Moravien—et Joannem Skinner, Episcopum Coadjutorem; Mysteria Sacra Domini nostri Jesu Christi in Oratorio supradicti Joannis Skinner apud Aberdoniam celebrantes, Divini Numinis Præsidio fretos (presentibus tam e Clero, quam e Populo testibus idoneis) Samuelem Seabury, Doctorem Divinitatis, sacro Presbyteratus ordine jam decoratum, ac nobis præ Vitæ integritate, Morum probitate et Orthodoxia, commendatum, et ad docendum et regendum aptum et idoneum, ad sacrum et sublimem Episcopatus Ordinem promovisse, et rite ac canonice, secundum Morem et Ritus Ecclesiæ Scoticanæ, consecrasset, Die Novembris decimo quarto, Anno Æræ Christianæ Millesimo Septingentesimo Octagesimo Quarto.—

In cujus Rei Testimonium, Instrumento huic (chirographis nostris prius munito) Sigilla nostra apponi mandavimus.

Robertus Kilgour, Episcopus, et Primus. (L. S.)

Arthurus Petrie, Episcopus. (L. S.)

Joannes Skinner, Episcopus. (L. S.)

(*To be Continued.*)

BOOK NOTICES.

SUGGESTIONS FOR A REVISION OF THE PRAYER BOOK. With the Opinions of the Archbishop of Canterbury, the Bishops of St. Asaph, Chester, and Limerick, etc. London: Hamilton, Adams & Co. 1859. 8vo. pp. 32.

Who the Compiler and Author of this pamphlet is, does not appear; but its object evidently is to stir up strife and agitation in the English Church, and to bring the revision and alteration of the English Prayer Book before the very last body on earth to be trusted with such a work. That certain changes might with propriety be made in the English Services, such as an improvement of the Calendar of Lessons, a more marked division of Services now inconveniently combined, &c., &c., we do not doubt; but this is not what these men are aiming at. Their papers show that they mean to rationalize the whole Church of England; to expunge from her Prayer Book everything that marks her as a supernatural system, and as distinct from the Sects. Everything in the Baptismal and Ordination Services offensive to the most carping radicalism, is to be pared down as a peace-offering to its impudence. And yet there is not a doctrine, not a single expression in the Offices to which these men object, which is not most plainly and unqualifiedly taught as truth in the very language of Holy Writ. Nor, if unhappily these changes were to be made in the Prayer Book, would the Church gain numerically by accessions to her fold, as Lord Ebury supposes. Not at all. Such a policy would be rank treachery in its character, and utterly ruinous in its results. Most of the alterations which these men propose were the very things suggested by the Presbyterians at the Savoy Conference, in A. D. 1661. It is the same old tune on a new string. That which makes the Church what it is, the Ministry what it is, the Sacraments what they are; that it is, and nothing short of this, which is really at stake.

ANNALS OF THE AMERICAN PULPIT, or Commemorative Notices of Distinguished American Clergymen, of various denominations, from the early settlement of this country to the close of the year 1855. With Historical Introductions. By WILLIAM D. SPRAGUE, D. D. Vol. VI. Baptist. New York: Carter & Brothers. 1860. 8vo. pp. 860.

Almost the only interest which attaches to this volume, in our regard, springs from the fact that it records the lives of the founders in this country of a Sect which, with perhaps a single exception, outnumbers any other of the denominations of the land. It does not trace the early history of the Sect as such. It does not give the names, even, of the numerous minor sects and divisions into which the denomination has become split up. The "Historical Introduction" treats very tenderly the narrow and contracted spirit with which the Sect has, until lately, looked upon high intellectual culture, and a broad, generous philanthropy. The volume, also, ignores the change which is quietly creeping over this Sect in the older portions of this country, and which is undermining the very foundation of the Sect itself; for, while the Baptists are becoming every year less and less consistent with themselves, the Methodists and Congregationalists are all the while unconsciously going over to the Baptist ground. But the Rev. Dr. Sprague, with his accustomed discretion, simply records the lives of the men who have been most prominent in planting and building up the Sect in this country. He states that "in 1857 they had eleven thousand six hundred churches; seven thousand one hundred and forty-one ministers; and nine hundred and twenty-three thousand one hundred and ninety-eight members." "They

number at present thirty-three Colleges and Universities, more than one hundred Academies and Female Seminaries, and eleven Theological Schools." The whole income of their Missionary Societies, in 1857, was three hundred thousand dollars.

Of the whole number of the "names of the subjects" whose lives are here recorded, over one hundred and sixty in all, there are not half a dozen of whom our readers generally, ever heard before; and the most conspicuous of these, Roger Williams, retained his connection with the Baptists only about four months. Yet the history of the denomination, the secret of its wonderful success, the genius of the system in its early days, deserve a careful study. Of all the Puritan offshoots from the Church, at the Reformation, none retained less of a true Catholicity in its temper and teaching, and yet none was more consistent with the fundamental principle on which Puritanism then planted itself.

The labor, care, impartiality, and good judgment, with which the Rev. Dr. Sprague is prosecuting his task, are worthy of all praise.

1. THE PIONEERS.
2. THE ROVER.
3. LAST OF THE MOHICANS.
4. THE SPY.
5. WEPT OF WISH-TON-WISH.
6. THE PILOT.
7. THE HEADSMAN.
8. WYANDOTTE.
9. THE BRAVO.

W. A. TOWNSEND & Co., New York, are publishing a beautifully illustrated edition of the Novels of JAMES FENIMORE COOPER, of which, the above volumes have already appeared. The great mass of fictitious literature with which the modern press teems, we do not of course notice, even when it falls within our way. Most of it is beneath criticism, on the score of literary merit, and at best can only minister to the momentary amusement of the most superficial readers. The ends, however, to which works of fiction are made subservient, in the hands of another class of writers, fully justify us, as Church Reviewers, in not ignoring altogether this species of literature; and we have various reasons for calling attention to these Novels of the late FENIMORE COOPER. Not the least important of these is, that we have never yet seen a review of Cooper's writings from the stand-point where alone he is capable of being in all respects truly appreciated; while that very peculiarity which gives him, in our estimation, most value, and for which we would specially commend him, has been the occasion of studied and systematic disparagement on the part of an influential portion of the secular press. Hence it is, then, in part, that we are disposed to ask the attention of our readers to this beautiful edition of Cooper's Novels; and we intend, at an early day, to point out some of the peculiar and marked characteristics of one who deservedly ranks as the very first of American Novelists.

THE NEW AMERICAN CYCLOPEDIA. A Popular Dictionary of General Knowledge. Edited by GEORGE RIPLEY and CHARLES A. DANA. New York: D. Appleton & Co. 1859. 8vo. pp. 786.

The Philosophical, Biographical, and Geographical Articles in this Cyclopedia are very well written; as indeed are all those pertaining to Physical Science. For example, the Articles in the present volume on Engraving, and Fortification, are prepared with scientific accuracy and completeness, and contain an amount of information on those subjects which cannot be found elsewhere within the same compass. The Cyclopedia cannot fail to become a standard work.

THE VIRGINIANS. A Tale of the last Century. By W. M. THACKERAY. New York: Harper & Brothers. 1859. 8vo. pp. 411.

This popular story, which first appeared in Harper's Magazine, is here gathered in a volume by itself. It is too readable to pass without a criticism on Mr. Thackeray's delineation of Virginia manners and morals; which we presume it will have from some quarter.

BRITISH NOVELISTS AND THEIR STYLES: being a critical sketch of the History of Prose Fiction. By DAVID MASSON, M. A., Professor, &c. Boston: Gould & Lincoln. 1859. 12mo. pp. 312.

The most valuable feature in Professor Masson's *Life of Milton*, according to our judgment, is owing to the author's rare power of generalization, his facility in grouping together the writers of successive periods according to their marked affinities. The same characteristic is the charm of the present volume, devoted to British Novelists. The substance of the work was delivered in Edinburgh, in 1858, in the form of Lectures. The first Lecture is on "The Novel as a form of Literature, and Early British Prose Fiction." The second is devoted to "British Novelists of the Eighteenth Century," and Swift, Defoe, Richardson, Fielding, Smollett, Sterne, Johnson, and Goldsmith, are discussed. The third Lecture is on "Scott and his Influence." The fourth relates to "British Novelists since Scott," and the Author gives an enumeration of noted writers of the last forty-five years, with statistics of Novel-writing during the period. In this last Lecture, and one of the best things in the book, is the Author's comparison between Dickens and Thackeray, both as artists and as ethical teachers. As Artists, Prof. Masson has possibly done them justice; as Moralists, especially as Christian Moralists, he has utterly failed to characterize them as they deserve.

WOMEN ARTISTS IN ALL AGES AND COUNTRIES. By Mrs. ELLET, Author of "The Women of the Revolution," etc. New York: Harper & Brothers. 1859. 12mo. pp. 377.

This well written volume of Mrs. Ellett opens up an important subject, to wit, woman's true sphere and province in the whole world of social life. Whatever Judaism might have done for her—and we have not forgotten the noble defense of Grace Aguilar—under the elevating influence of Christianity, she has found, and is finding, her true position, despite the shameless and degrading position taken by some modern Amazons. Mrs. Ellet, however, has done little more than sketch the lives of Celebrated Women who have distinguished themselves as Painters and Sculptors, from the earliest period to the present day. In each of these fields of Art, as well as in Literature, there are departments where woman has reached, and is capable of reaching, the highest point of excellence.

A LIFE FOR A LIFE. By the Author of "John Halifax, Gentleman," "Olive," "Agatha's Husband," "The Ogilvies," &c. New York: Harper & Brothers. 1859. 12mo. pp. 396.

"A Life for a Life" is not equal to "John Halifax, Gentleman," in design or execution. The power and interest of that story centred in and depended upon the iron law of *caste*; the Novel before us illustrates the moral deformities which disgrace and degrade the different *strata* in the social world. This, we take it, is the lesson which Miss Muloch aims to teach. The interest of the story clusters around the household of an English Clergyman, with three daughters; and the story is given in two journals—one written by one of the Clergyman's daughters, and the other by a certain Dr. Urquhart; between them there exists a mutual interest. In "Her Story" and "His Story," the plot is unfolded. The following extract contains the moral of the whole:

"There are two great sins of men; drunkenness in the lower classes; a still worse form of vice in the higher, which I believe women might help to stop if

they tried. Would to God I could cry to every young working-woman, 'Never encourage a drunken sweetheart!' and to every young lady thinking of marriage, 'Beware! better die than live to give children to a loose-principled, unchaste father.'

"There are very few, especially among the set to which Mr. Charteris belonged, who either profess or practice the Christian doctrine, that our bodies also are the temples of the Holy Spirit, that a man's life should be as pure as a woman's, otherwise no woman, however she may pity, can or ought to respect him or to marry him. This, it appears to me, is the Christian principle of love and marriage—the only one by which the one can be made sacred, and the other 'honorable to all.'"

We wish some American writer would disclose to the light of day, and to the overwhelming scorn of a public Christian sentiment, the shameless debaucheries, the heathenish impurities of our own American "good society."

HARRY LEE; or, Hope for the Poor. With Eight Illustrations. Harper & Brothers. 1859. 12mo. pp. 381.

One of the noblest "Charities" in the city of New York, is that in which young boys and girls, wandering outcasts in that city, are taken at an early age and sent to find homes in the country. The story of "Harry Lee" illustrates that mode of charity in an interesting manner.

ABBEOKUTA; or, Sunrise within the Tropics. An Outline of the Origin and Progress of the Yoruba Mission. By Miss TUCKER, Author of "The Rainbow in the North." 1859. 12mo. pp. 278.

THE RAINBOW IN THE NORTH. A short Account of the first establishment of Christianity in Rupert's Land by the Church Missionary Society. Same Author. 1859. 12mo. pp. 301.

The Church Book Society has done a good work in republishing these two interesting volumes. The first gives a sketch of the Mission of the English Church on the West Coast of Africa, down to the year 1852. The following extract exhibits the rapid progress of the Gospel among the native Africans:

"In the summer of 1846, when Mr. Townsend and Mr. Crowther first arrived at Abbeokuta, the only persons who could be called Christians there, were Andrew Wilhelm and the very few who, like himself, were 'faithful found among the faithless,' unstable emigrants from Sierra Leone. Since that time up to the latest reports, (that is, in six years and a half,) the numbers that have been baptized from the native population may be counted by hundreds. There are now three hundred and thirty-three candidates for Baptism, three hundred and fifty adults attend the Sunday Schools, and two hundred and thirty-three have been admitted to the Table of the Lord."

The Mission to the Colonists and the Indians in Rupert's Land, a region of country lying mostly around Lake Winnipeg, and the rivers flowing into it, has been even more successful. The Mission was commenced in 1820, and the Bishop reached his distant post of labor and self-denial in 1849. The sketch is brought down only to 1851. There are now, we believe, seven Clergymen and six Churches; also thirteen schools connected with the Church, including a Collegiate School for boys, and a school for young ladies.

The history of these Missions in Africa and North America proves at least two things,—first, that the Gospel has lost nothing of its primitive power to convert and to make holy,—and, second, that the Prayer Book is adapted to the spiritual wants of men in every stage of civilization. Thus Miss Tucker says: "Before Mr. Crowther left Sierra Leone he had translated part of the Liturgy into the Yoruban language. This he now used, and found how suitable it was to the wants and feelings of his people. The comprehensiveness of the prayers in the Litany particularly struck them; and even bigoted idolators, if they happened

to come in at that part of the Service, were astonished at Christians praying for their enemies. Our Missionaries longed to receive printed copies of it from England, that the congregations might join more effectually in the Service. In 1850 they had their wish, and they speak with joy of the way in which the responses resounded through the Churches."

THE CRUCIBLE; OR TESTS OF A REGENERATE STATE. Designed to Bring to Light Suppressed Hopes—Expose False Ones, and Confirm the True. By Rev. J. A. GOODHUE. With an Introduction by EDWARD N. KIRK, D. D. Boston: Gould & Lincoln. 1860. 12mo. pp. 352.

If we were to examine this work from the author's point of observation, which is a moderate Calvinism of the Edwardsean type, we could speak of it fairly and intelligently. The author is apparently a truly earnest and devout man, and his volume, as an exhibition of the practical workings of that system, cannot fail to be useful to those for whom it was written. But that view of Regeneration which Churchmen recognize as Scriptural, the author has no conception of; nor, do we hesitate to say, that even Churchmen themselves, in their revulsion from an intense, and often morbid subjectivism, often lose sight of the deep spirituality, the heart-searching experiences, the reality of faith, which belong to the regenerate state; and without which, that state is, to the adult, not one of salvation. It is easy to write and speak flippantly of Calvinism; but, to do either, is no index of the presence of the Life of Christ in the soul.

MORAL PHILOSOPHY, INCLUDING THEORETICAL AND PRACTICAL ETHICS. By JOSEPH HAVEN, D. D., Professor in Chicago Theological Seminary, &c. Boston: Gould & Lincoln. 12mo. pp. 366.

We spoke favorably of Professor Haven's work on Mental Philosophy; as a popular, however, rather than a learned treatise. In ascending into the higher range of Moral Philosophy, and grappling with the broad questions, the powers, obligations, and relative duties, which come under the general term of Christian Ethics, we are constrained to say, that his work is not only not up to the level of the subject, it is not only crude and ill-digested, but the "stand-point" of the author is wrong, and his book as a whole is exceedingly unsatisfactory. It does not compare well with Adam's "Elements of Christian Science," the best work yet written in this country, on that subject; and a work not even alluded to by Professor Adams in his long list of authors.

A SERIES OF BRIEF SKETCHES of the Church of England, and of the Protestant Episcopal Church of the United States. By M. S. ROYCE, Rector of St. Paul's Church, Franklin, Tenn. New York: F. D. Harriman. 1859. 12mo. pp. 198.

We do not remember to have met Mr. Royce before as an author; but in his well-written Sketches he has grasped clearly the great features which mark the Church in all ages; and which especially characterize the Reformed Church of England, and the American branch of the Church. The historical facts touching Romish corruptions and innovations, and also the Wesleyan movement are valuable and timely. We are glad to see that our own reprint of the Early Journals of the General Convention has been of service to him. We hope this little work will be found in all our Parish and Sunday School Libraries. The youth of our Church must be taught to make these great land-marks of the Church and of the Faith familiar as household words. Rome indoctrinates her children more thoroughly than we do ours; and she has her reward.

CHRISTIANITY AND MODERN INFIDELITY, THEIR RELATIVE INTELLECTUAL CLAIMS COMPARED. By the Rev. R. W. MORGAN, Perpetual Curate of Tregynon, Montgomeryshire, &c. With an Index prepared for the American Edition. New York: Daniel Dana, Jr. 1859. 12mo. pp. 430.

In one, and a very important respect, this work of Mr. Morgan deserves special attention, and merits more consideration than it received at the hands of the English press when it appeared in England in 1854.

"The following work (says Mr. Morgan, in his preface) contains the substance of certain conversations between a person of property and position professing infidel principles, and the author, on the relative intellectual merits of Christianity and Modern Infidelity. The larger number of works published in vindication of Christianity labor under one of two defects. The first is, the Christianity they defend is not defined. The reader, not being put in possession of the specific data of the question at issue, rises after their perusal as ignorant as ever of what Christianity is, or of what constitutes infidelity. This vagueness and uncertainty takes away from the sectarian works on this subject, which have fallen under the author's observation, all value as defenses of Christianity. The second is found in those publications which, assuming to defend Christianity against aggression or corruption from one quarter, rely upon arguments which are retorted upon it with deadly effect from opposite, but not less dangerous, antagonisms. The ultra-Protestant controversialist, whose mind, or limited sphere of view, incapacitates him from taking in the whole bearings of the subject, habitually urges, as he thinks against Rome, arguments of a nature to subvert, not Rome, but Christianity and the Scriptures themselves. Works of this description, indiscriminately destructive of both the substance and corrupt additions of Christianity, teem from the press, and supply the unbelieving with some of their most specious objections, especially against the Scriptures. It is observable also, that in many of these works the points selected for vindication bear so slightly, or not at all, on the doubts of gravest import in the minds of unbelievers, that, by appearing to ignore the real difficulties of the subject, the writers rather confirm than confute the infidelity they combat."

As to the author's definition of Christianity, he says, "The orthodox faith vindicated in this work, is strictly that of the Anglo-Catholic Church of England, as defined by the standard common to herself and the whole of Catholic Christendom." This "standard" is explained, subsequently, to be "the Scriptures and the three Creeds—the Apostles', the Nicene, and the Athanasian."—(p. 5.)

Mr. Morgan has here hit upon a root idea of very great importance. We believe, that as there is no possible restoration to Unity in the Church save upon the basis of Holy Scripture interpreted by the Primitive Creeds; so, there can be no successful vindication of Christianity either by the Ultra-Protestant who subjects it to Reason alone; or by the Romanist, who denies altogether the province of Reason and degrades Faith into a blind credulity. Neither the Rationalist nor the Romanist can vindicate Christianity successfully.

Mr. Morgan evidently writes in view of the recent attacks on the Gospel by such men as Strauss, Martineau, Fronde, Newman, and men of that type; and his work is a successful vindication of Christianity against that class of enemies. Still the work is open to serious criticism. He puts both objections and concessions into the mouth of the Infidel, which no Infidel ever made; and he grounds his defense of Christianity, sometimes, on positions which seem to us extremely futile. That his mind is wanting in logical accuracy is evident enough. Thus in the conversation, the Infidel says that Christianity "ought to be founded on as clear and true propositions as mathematics are." "Why, so it is," says Christian,—"*and on much truer propositions.*" "Compared to Christianity, the whole science of mathematics is a system of logical illusions, having no further existence than the mind imagines for them." Upon which Infidel exclaims, as well as he may: "This is a stranger assertion than any I have yet heard,—Christianity truer than mathematics!" The author replies, "The whole science of mathematics rests on its definition of a 'point;' and that definition is an immaterial nonentity, which nowhere exists in nature. And the whole science built upon it, is, as its foundation, the logical but baseless fabric of the mental vision," &c. &c.

Still, the author occasionally writes with great power; and in showing the necessity of Christianity to the very being, not to say the well-being of society, the work is well suited to our own times. We need not say, that our Clergy cannot be too familiar with this whole subject. It meets them, if their eyes are open, at every turn.

The American edition has a full Index to the work.

THE PRAIRIE TRAVELLER. A Hand-Book for overland Expeditions. With Maps, Illustrations, and Itineraries of the principal routes between the Mississippi and the Pacific. By RANDOLPH B. MARCY, Captain U. S. Army. Published by authority of the War Department. New York: Harper & Brothers. 1859. 12mo. pp. 340.

An invaluable guide to all who take the overland route to the Pacific. It has *twenty-eight Itineraries*, or different routes, with *Camping-places*, distances, notes, &c. &c.

THE STUDENTS' HUME. A History of England from the Earliest Times to the Revolution in the year 1688. By DAVID HUME. Abridged. Incorporating the Corrections and Researches of recent Historians; and continued down to the year 1858. Illustrated by Engravings on wood. New York: Harper & Brothers. 1859. 12mo. pp. 789.

This is by no means a mere abridgment of Hume. The Early History of England down to the Norman Conquest is nearly an original work of the author; the tone of Hume in the history of James I, and Charles I, has been modified; and the history has been continued, from the Revolution of 1688, where Hume left it, to the present day. Several Constitutional Documents, a copious list of authorities and a well prepared Index enrich the volume, which has evidently been prepared with great care.

FISHER'S RIVER (NORTH CAROLINA) SCENES AND CHARACTERS. By "SKITT." Illustrated by John McLennan. New York: Harper & Brothers. 1859. 12mo. pp. 269.

Mirth-provoking as are many of the colloquial phrases and vulgar provincialisms and mannerisms of a long, lank, genuine Yankee from far-a-way down *East*, they are not less peculiar than the slang words and phrases which enter largely into the current speech of the backwoodsmen of the South, in general, and of North Carolina in particular. "Skitt" says he "was raised thar." As an episode in a sprightly story, an out-and-out "native" is amusing enough, but a whole volume of such description is rather a strong dose.

A GOOD FIGHT, AND OTHER TALES. By CHARLES REEDE, Author of "Love me little, Love me long," &c. With Illustrations. New York: Harper & Brothers. 1859. 12mo. pp. 341.

SWORD AND GOWN. A Novel. By the Author of "Guy Livingstone." New York: Harper & Brothers. 1859. 8mo. pp. 67.

THE SUNDAY SCHOOL TEACHER'S COMPANION. Containing Extracts from various Authors, arranged under appropriate Heads, affording Useful Hints to those who are employed in the religious instruction of the young. New York: D. Dana, Jr. 18mo. pp. 203.

Every faithful Sunday School Teacher, or whoever desires to be such, should make this little volume his *vade mecum*.

CATECHISM ON THE NICENE CREED. Compiled and adapted to the use of the Protestant Episcopal Church. By the Rev. C. C. BARCLAY. New York: D. Dana, Jr. 1859. 12mo. pp. 50.

It is a good sign that the attention of the young is being turned more and more to the cardinal points of the Faith as contained in the Catholic Creeds, those sacred Symbols around which all Christians will ere long rally together in Unity. In a little work like the one before us, in which the deepest mysteries of our Holy Religion are treated in a popular way, Mr. Barclay has been both guarded

and happy in his statements; and, certainly, the endorsement of the work by Bishop Williams, as being "very sound, clear, and satisfactory," should commend it to the attention of pastors and others.

THE AMERICAN JOURNAL OF SCIENCE AND ARTS. New Haven.

The November No. of this periodical contains several papers of more than ordinary interest.

One of these is a Report of Capt. Blakiston, of the Royal Artillery, to the British Government, on the Exploration of two Passes of the Rocky Mountains in 1858, to test the practicability of a Railroad between the Hudson Bay Settlements and the Pacific coast on *British territory*. He says, "The following statement of distances to be traversed by a railroad to the Pacific within the British territories may be of interest:—

| | Geog. miles. |
|---|--------------|
| Lake Superior to Red River Settlement..... | 320 |
| Red River settlement <i>via</i> elbow of south branch of Saskatchewan to Rocky Mountains..... | 700 |
| Kootanie Pass..... | 40 |
| West end of Kootanie Pass to mouth of Frazer's River, Gulf of Georgia,..... | 300 |
| Total, Lake Superior to Pacific..... | 1360 |
| Probable length of railroad, 2300 English miles. | |

Thus it will be seen that out of the whole distance, one half is over level prairies, and but forty miles through mountains."

Another paper gives as exact descriptions as possible, and by several pens, of that sublime work of God, the "Aurora" of August 28th, 1859. It is proposed, in the Journal of Science, to examine more thoroughly these wonderful phenomena, and so to obtain, if possible, more definite knowledge of the origin and laws of atmospheric electricity and of terrestrial magnetism. Hence, an appeal is made to all lovers of science for information, which we take pleasure in copying.

"In order to render the communications of observers more definite and precise, we will briefly indicate the kind of information we desire.

"We desire an accurate but concise description of all the phenomena, with the *exact time* of their occurrence.

"1. If a dark segment was seen resting either on the northern or southern horizon, or both of them, its altitude and position should be accurately stated.

"2. If the streamers were seen to converge to a single point of the heavens, this point should be accurately located, and the time of observation given.

"3. If any single phenomenon (such as a detached luminous arch, extending from the east to the west horizon,) was so conspicuous as to be easily identified, it is important to have an accurate statement of its position and the altitude of its vertex, with the time of its formation and disappearance.

"4. Was the Aurora seen in the southern half of the heavens, and how near the southern horizon did it extend?

"5. Describe the color of the light, as well as its intensity.

"6. If the Aurora exhibited any great variations of brilliancy, it is important to know the times of least, as well as the times of greatest brilliancy.

"7. Did the Aurora exhibit any sudden flashes? Were there any pulsations like waves of light, rushing up from the horizon?

"8. If any observations were made showing the influence of the Aurora upon the magnetic needle, it is desirable that they should be communicated in detail.

"9. The kind and degree of influence exerted upon telegraph wires.

"10. Was any motion of translation observed in the Aurora, and if so, in what apparent direction and with what velocity?

"After all the facts have been communicated, it is proposed to present an anal-

ysis of the whole, with some speculations on the general subject of Auroras. Observers may forward their communications either to the 'Editors of the Journal of Science, New Haven, Ct.' or to 'Prof. Elias Loomis, New York City,' who has consented to undertake the discussion of the phenomena."

Another paper gives a description of the inland Seas of Africa lately discovered by Capts. Burton and Speke, and is taken from the Annual Address of Sir Roderick T. Murchison, Pres. of the Royal Geographical Society of London. "On the 26th of June, 1857, the two travelers left Zanzibar for the interior, and succeeded in reaching the great lake Tanganyika, three hundred miles long, and thirty broad, which lies about seven hundred miles from the coast. Captain Speke proceeded from Unyanyembé to another vast inland lake called Nyanza, the south end of which was fixed by him at two degrees thirty minutes south latitude, and thirty-three degrees thirty minutes east longitude. It is estimated to have a width of about ninety miles, and is said to extend northward for upwards of three hundred miles.

"When returned to their chief central station in Unyanyembé, Speke, thriving upon hard field work, left his invalid companion, in order to reach the great lake Nyanza, the position of which had been pointed out to him by the Arabs, who asserted that it was much longer and larger than Tanganyika, from which it is separated by about two hundred miles. In this journey Capt. Speke, accompanied by his faithful Belooches, passed through the district where the chief iron works of the country are carried on; the native blacksmiths smelting the ore with charcoal.

"On consulting Capt. Speke respecting the rainy season of that part of the interior of Africa which lies between Ujiji and Unyanyembé, I find that in about east longitude thirty degrees, and south latitude five degrees, the rains commence on the 15th November and end on the 15th May, during which period of six months they fall in an almost continuous downpour. Farther northward, where the Lake Nyanza lies, the rainy season, in the common order of events, would commence, he supposes, somewhat later, and probably at a time which will account for the periodical rise of the Nile at Cairo on the 18th June. The great phenomenon of the periodic rise of the Nile is, it seems to me, much more satisfactorily explained by the annual overflow of a vast interior watery plateau, which is, thanks to Captain Speke, ascertained to have an altitude much more than adequate to carry the stream down to Khartum, where the Nile is believed to flow at a height of less than fifteen hundred feet above the sea; and as the river below that point passes through an arid country, and is fed by no lateral streams, it is to the southern, central, and well watered regions that we must look for the periodic supply.

"These are the only remaining portions of the great problem which have to be worked out—a problem which it has been the desideratum of all ages to unravel, and one which, according to Lucan, made Julius Cæsar exclaim, that to gain this knowledge he would even abandon the civil war—a problem which Nero sent his centurions to determine, and which, by the last discovery of Captain Speke, seems certainly now to approach nearly to a satisfactory solution.

REV. DR. T. B. LYMAN'S SERMON: "The Manifestation of the Truth." Preached before the Associate Alumni of the General Theological Seminary, in St. Peter's Church, New York, June 28, 1859.

What Dr. Lyman means by "manifestation of the truth," is truth not in the abstract, not as a system of metaphysics, not as a skeleton of cold dogmatic verities, but truth illustrated by, and speaking in, and through, living organisms. This is a stirring discourse.

REV. T. GALLAUDET'S SERMON in St. Ann's Church for Deaf Mutes, New York, August 7th, 1859.

Mr. Gallaudet's zealous labors in this, the first Church for deaf mutes in Christendom, deserve the hearty sympathy of all Churchmen.

THE HON. JAMES V. CAMPBELL'S ADDRESS at the Opening of the Law Department of the University of Michigan, October 3d, 1859.

Judge Campbell pleads, and most successfully, for the Study of the Law as important to enter into a general course of University Education. Undoubtedly it is so, and in no country so emphatically as our own. But when will our leading Universities, when will Yale, for example, with its more than five hundred Undergraduates, so extend its course from four to six or eight years, as to make it a University in reality, as well as in name! We shall never get rid of quacks and quackery till we begin at head quarters.

REV. DR. M. A. DEWOLFE HOWE'S CONVENTION SERMON before the Pennsylvania Convention, May 26, 1859, in St. Andrew's Church, Philadelphia. "The Stability and Increase of the Church."

The loyal tone and earnest spirit of this Sermon are admirable.

CATALOGUE OF HARVARD COLLEGE. 1859-60.

The total number of Students in all the Departments of the University at Cambridge, is eight hundred and thirty-nine. There are fifteen resident graduates, twenty-one Divinity Students, seventy-five Scientific Students, (exclusive of the resident graduates and members of the other Professional Schools, who attend the Scientific Lectures,) one hundred and forty Medical, and one hundred and sixty-six Law Students. The Undergraduates number four hundred and thirty-one. There are one hundred and seven Seniors, eighty-four Juniors, one hundred and twelve Sophomores, and one hundred and twenty-eight Freshmen. To the several Departments of the University the State of Massachusetts sends five hundred and eighteen Students, of whom, one hundred and forty-seven are from Boston, and sixty-four from Cambridge.

| | | | |
|---------------------------|----|------------------------|----|
| New York sends..... | 55 | Mississippi..... | 4 |
| Maine..... | 22 | Missouri..... | 10 |
| New Hampshire..... | 54 | Louisiana..... | 4 |
| Vermont..... | 12 | Kentucky..... | 9 |
| Rhode Island..... | 5 | Tennessee..... | 2 |
| Connecticut..... | 11 | Michigan..... | 1 |
| New Jersey..... | 5 | Iowa..... | 4 |
| Pennsylvania..... | 23 | Wisconsin..... | 6 |
| Maryland..... | 9 | California..... | 1 |
| Virginia..... | 3 | British Provinces..... | 15 |
| District of Columbia..... | 3 | Jamaica..... | 1 |
| North Carolina..... | 9 | France..... | 1 |
| South Carolina..... | 3 | Sandwich Islands..... | 3 |
| Georgia..... | 5 | Fayal..... | 2 |
| Alabama..... | 4 | Yucatan..... | 1 |
| Illinois..... | 6 | Panama..... | 1 |
| Indiana..... | 8 | Prussia..... | 1 |

CATALOGUE OF YALE COLLEGE. 1859-60.

The whole number of Students in this Institution is six hundred and forty-one, distributed as follows:

| | | | |
|---------------------------------|-----|-----------------|-----|
| In Theology..... | 27 | Seniors..... | 111 |
| In Law..... | 28 | Juniors..... | 101 |
| In Medicine..... | 45 | Sophomores..... | 117 |
| In Philosophy and the Arts..... | 40 | Freshmen..... | 173 |
| Total..... | 140 | Total..... | 502 |

Of the Students in Yale College, more than seventy are Churchmen, or from Church families.

The number of Students is larger by sixty-three than that of last year, and larger by twenty-two than ever before.

The number of the Undergraduates, alone, is larger by sixty-four than that of last year, and larger by twenty-nine than ever before.

We subjoin the following geographical classification of the Undergraduate Students:

| | | | |
|--------------------|-----|---------------------------|-----|
| Connecticut..... | 143 | Kentucky..... | 2 |
| New York..... | 127 | Indiana..... | 2 |
| Massachusetts..... | 67 | Tennessee..... | 2 |
| Pennsylvania..... | 33 | Georgia..... | 2 |
| Ohio..... | 18 | Louisiana..... | 2 |
| New Jersey..... | 16 | Minnesota..... | 2 |
| Illinois..... | 13 | Florida..... | 2 |
| Maine..... | 11 | Virginia..... | 1 |
| Maryland..... | 9 | North Carolina..... | 1 |
| New Hampshire..... | 8 | Iowa..... | 1 |
| California..... | 6 | Texas..... | 1 |
| Vermont..... | 5 | Oregon Territory..... | 2 |
| Missouri..... | 4 | District of Columbia..... | 1 |
| Mississippi..... | 4 | Canada..... | 1 |
| Rhode Island..... | 3 | Ireland..... | 1 |
| Delaware..... | 3 | Turkey..... | 2 |
| Michigan..... | 3 | Syria..... | 1 |
| Wisconsin..... | 2 | Sandwich Islands..... | 1 |
| Total..... | | | 502 |

CALENDAR OF TRINITY COLLEGE. 1859.

There are in Trinity College fourteen Seniors, fifteen Juniors, thirteen Sophomores, sixteen Freshmen, four University Students—in all, sixty-two.

EXTRACTS from the Fifth Annual Report and Pastoral Letter to the Parish of Trinity Church, Cleveland, Ohio. By Rev. JAMES A. BOLLES, D. D., Rector. New York: D. Dana, Jr. 1859. 12mo. pp. 22.

The Rev. Dr. Bolles, in his conception of the position, province and duties of the Church in this country, and in the manly vigor and Christian prudence with which he has practically illustrated that conception in his own Parish, has done a work for which he deserves grateful acknowledgments. The new and larger field to which he has been called, only needs patient and faithful culture to yield an abundant harvest.

THE REV. DR. BOLLES'S VALEDICTORY SERMON in Trinity Church, Cleveland, Ohio, July 31, 1859. "Free Churches."

It appears that the motive, and the only motive, that led the Rev. Dr. Bolles to leave Cleveland for Boston, was his conviction of the Catholic, and therefore fundamentally important principles involved in what are known as "Free Churches." The Sermon before us, both as to matter and manner, and the occasion which called it forth, is one of the most important productions which has yet appeared on the "Free Church Movement." We may as well say here, that we have not yet done with the subject in the Review.

THE REV. DR. R. B. CLAXTON'S SERMON on the Death of E. T. Sterling, in St. Paul's Church, Cleveland, Ohio, August 14th, 1859.

A bold rebuke of some of the social sins of the times, especially of drunkenness, gambling, and card-playing—vices alarmingly on the increase in all our cities and large towns.

THE REV. MORGAN DIX'S SERMON in St. Paul's Church, New York City, January 10th, 1858. "A sense of unworthiness no ground for keeping back from the Holy Communion."

We are glad to see this Sermon from Mr. Dix. The *Sacramental*, not the *Sacrificial*, character of the Lord's Supper is made the basis of his pungent appeal. The troubles now harassing the Scottish Church grow out of a conception of the Lord's Supper essentially at variance with Holy Scripture as understood by the Primitive and Reformed Church. The point is vitally important, and cannot be safely ignored.

THE PROPER AGE FOR CONFIRMATION. By Rev. Prof. SAMUEL FULLER, D. D. New York: D. Dana, Jr. 1859. 12mo. pp. 21.

Professor Fuller shows by the testimony of Common Law, the Jewish Code, the Christian Church, and our SAVIOUR'S Example, that *twelve*, or at most *thirteen*, is the proper age when the Baptized child should be Confirmed. The argument and the subject are both fitted to rouse attention and to lead to a truer appreciation of a principle now theoretically or practically forgotten.

THE HOURS. 4to. 1859.

Of this exquisite little volume, so graceful in its conception, in which each Hour is marked with a stanza, flowing, delicate, devout, beautiful, it is enough to say it is worthy of the pen of the Bishop of Maine, to whom we see it is attributed.

THE RT. REV. BISHOP BURGESS'S FOURTH CHARGE, in Grace Church, Bath, Me., July 13th, 1859.

We had designed to enlarge somewhat upon the singular timeliness of this Charge, and the clearness and force of its argument in proof of the Personality, Kingdom and Power of Satan. But we forbear, at present, from saying all that is suggested by it.

EIGHTH ANNUAL ADDRESS of the Bishop of Illinois. 8vo. pp. 50.

In this Official Address the Bishop is unusually frank, outspoken, and sensible. He cannot fail to carry the great mass of Illinois Churchmen with him in his efforts to extend the Church in that most important and promising field.

AN EXPOSITION OF THE CONSTITUTION OF THE UNITED STATES. By HENRY FLANDERS, Author of "The Lives and Times of the Chief Justices." Philadelphia: E. H. Butler & Co. 1860. 12mo. pp. 311.

THE LADIES' READER, Comprising choice Selections from Standard Authors. By JOHN W. S. HOWE, Author of "The Practical Elocutionist," etc. Philadelphia: E. H. Butler & Co. 1860. 12mo. pp. 425.

GEOLOGY: for Teachers, Classes, and Private Students. By SANBORN TENNEY, A. M., Lecturer on Physical Geography, etc., in the Massachusetts Teachers' Institutes. Illustrated with Two Hundred Wood Engravings. Philadelphia: E. H. Butler & Co. 1860. 12mo. pp. 320.

These three books were received as we were about going to press, and therefore too late for a sufficient notice in the present Number. We shall give more space to them in our next issue. They are for sale in New Haven at the Bookstore of Sidney Babcock.

ECCLESIASTICAL REGISTER.

SUMMARY OF HOME INTELLIGENCE.

CONSECRATIONS OF BISHOPS.

The Rev. ALEXANDER GREGG, D. D., Rector of St. David's Church, Cheraw, S. C., was consecrated Bishop of Texas, in Monumental Church, Richmond, Va., Oct. 13, 1859. Bishop SMITH of Kentucky presided, assisted by Bishops HOPKINS of Vermont, OTEY of Tennessee, POLK of Louisiana, ELLIOTT of Georgia, ATKINSON of North Carolina, and DAVIS of South Carolina. The Rev. P. J. SHAND of South Carolina, and the Rev. W. T. D. DALZELL of Texas, said Morning Prayers. The Rt. Rev. Bishop OTEY of Tennessee, began the Ante-Communion Service, assisted by Bishop POLK of Louisiana, in the Epistle, and Bishop HOPKINS of Vermont, in the Gospel. Bishop HOPKINS of Vermont, preached from St. John xxi, 16. Dr. GREGG was then presented by the Bishops of Georgia and South Carolina. The testimonials of the Convention of Texas, and of both the Houses of General Convention, were read by the Rev. Dr. HOWE, Secretary of the Lower House. The Bishop-elect took the Episcopal oath. The Litany was said by the Bishop of North Carolina. After the interrogatories, the attending Presbyters, the Rev. Dr. EATON of Texas, and the Rev. C. WALLACE of South Carolina, vested the Bishop elect, the *Veni Creator Spiritus* was said, and all the Bishops present united in the laying on of hands.

The Rev. WILLIAM HENRY ODENHEIMER, D. D., Rector of St. Peter's Church, Philadelphia, and the Rev. GREGORY THURSTON BEDELL, D. D., Rector of Ascension Church, New York City, were consecrated, the former, Bishop of New Jersey, and the latter, Assistant Bishop of Ohio, Oct. 13, 1859, in St. Paul's Church, Richmond, Va. Bishop MEADE of Virginia presided, assisted by the Bishops of Delaware, Ohio, Michigan, Maryland, Indiana, Pennsylvania, New Hampshire, Massachusetts, Florida, Missouri, the Assistant Bishops of Virginia and Connecticut, the Missionary Bishop to Africa, and the Provisional Bishop of New York. Morning Prayer was said by the Rev. Dr. HAWKS of New York, and the Rev. Dr. STEVENS of Pennsylvania. The Ante-Communion Service was said by Bishop MEADE, assisted by Bishop JOHNS of Virginia, in the Epistle, and Bishop Upfold of Indiana, in the Gospel. Bishop LEE of Delaware, preached from Revelations xxi, 23. The testimonials were read, for Dr. ODENHEIMER by Dr. MAHAN, and for Dr. BEDELL by Dr. CLAXTON. The Presbyters assisting Dr. ODENHEIMER to robe, were the Rev. Messrs. CROES and DOANE; and in case of Dr. BEDELL, Drs. CLAXTON and BUTLER. The Litany was said by the Bishop of Ohio. The Bishops present all united in the laying on of hands.

The Rev. HENRY B. WHIPPLE, D. D., Rector of St. John's Church, Chicago, was consecrated Bishop of Minnesota, Oct. 13, 1859, in St. James's Church, Richmond, Va. The Rt. Rev. Bishop KEMPER presided, assisted by the Bishops of

Western New York, Maine, Alabama, Illinois, Oregon, Iowa, Rhode Island, and the Assistant Bishop of Pennsylvania. The Rev. E. G. GRAB, and the Rev. Dr. VAN INGEN of Minnesota, said Morning Prayers. Bishop BOWMAN of Pennsylvania, said the Ante-Communion Service, assisted in the Epistle by Bishop LEE of Iowa, and in the Gospel by Bishop SCOTT of Oregon. The Rt. Rev. Bishop BURGESS of Maine, preached a Sermon of great beauty and appropriateness from Ps. cxii, 6. The Bishop elect was presented by the Bishops of Western New York and Illinois; the testimonials were read by the Rev. Dr. RANDALL; the Presbyters assisting to robe were Drs. PATERSON and WILSON; and all the Bishops present united in the laying on of hands.

The Rev. HENRY C. LAY, D. D., Rector of the Church of the Nativity, Huntsville, Ala., was consecrated Missionary Bishop of the Southwest, in St. Paul's Church, Richmond, Va., Sunday morning, Oct. 23. The Bishop of Virginia presided, and was assisted by the Bishops of Kentucky, Ohio, Tennessee, Georgia, Louisiana and Alabama. Eighteen Bishops in all were present in the Chancel. The Bishop of North Carolina preached the sermon.

ORDINATIONS.

DEACONS.

| <i>Name.</i> | <i>Bishop.</i> | <i>Time.</i> | <i>Place.</i> |
|----------------------|----------------|--------------|---|
| Bacon, Geo. W. | Potter, H. | Nov. 6, | Holy Trinity, Brooklyn, N. Y. |
| Colling, Wm. Henry, | Clark, | Sept. 21, | St. Mark's, Warren, R. I. |
| Dobyns, Robert, | DeLancey, | Nov. 27, | St. James's, Batavia, W. N. Y. |
| Dod, Wm. A., D. D. | Odenheimer, | Nov. 5, | Trinity, Princeton, N. J. |
| Easter, John D. | Elliott, | Nov. 30, | St. Paul's, Savannah, Ga. |
| Gilliat, John H. | Williams, | Nov. 22, | Christ, Pomfret, Conn. |
| Hunter, Wm. C. | Atkinson, | Nov. 27, | Chapel of the Cross, Chapel Hill, N. C. |
| Leithhead, John, | Bowman, | Nov. 24, | Trinity, Pittsburgh, Pa. |
| Lewis, John V. | Potter, H. | Nov. 6, | Holy Trinity, Brooklyn, N. Y. |
| Littell, Thos. G. | Bowman, | Sept. 29, | St. Michael's, Germantown, Pa. |
| Mackie, —, | Whittingham, | Sept. 25, | St. Mark's, Frederick Co., Md. |
| Mayer, G. W. | Johns, | Oct. 2, | Chapel, Alexandria, Va. |
| Perine, T. Hardwood, | Whittingham, | Sept. 25, | St. Mark's, Frederick Co., Md. |
| Putnam, R. F. | Eastburn, | Sept. 26, | Messiah, Boston, Mass. |
| Smith, Samuel E. | Bowman, | Sept. 25, | St. Clement's, Philadelphia, Pa. |
| Statham, F. C. | Potter, H. | Nov. 6, | Holy Trinity, Brooklyn, N. Y. |
| Sutton, Andrew, | Whittingham, | Sept. 25, | St. Mark's, Frederick Co., Md. |

PRIESTS.

| <i>Name.</i> | <i>Bishop.</i> | <i>Time.</i> | <i>Place.</i> |
|--------------------------|----------------|--------------|---|
| Rev. Davenport, Silas D. | Atkinson, | Nov. 27, | Chapel of the Cross, Chapel Hill, N. C. |
| " Edwards, Samuel, | Bowman, | Sept. 25, | St. Clement's, Philadelphia, Pa. |
| " Forbes, E. M. | Atkinson, | Nov. 27, | Chapel of the Cross, Chapel Hill, N. C. |
| " Harding, J. M'Alpin, | Bowman, | Sept. 25, | St. Clement's, Philadelphia, Pa. |
| " Harris, J. Andrews, | Bowman, | Sept. 25, | St. Clement's, Philadelphia, Pa. |
| " Hepburn, Geo. G. | Bowman, | Sept. 25, | St. Clement's, Philadelphia, Pa. |
| " Hubbard, F. M. | Atkinson, | Nov. 27, | Chapel of the Cross, Chapel Hill, N. C. |
| " Hyland, Peter E. | Potter, H. | Nov. 6, | Holy Trinity, Brooklyn, N. Y. |
| " McKay, Henry, | Bowman, | Nov. 24, | Trinity, Pittsburgh, Pa. |
| " Mason, Arthur, | Clark, | Nov. 6, | Grace, Providence, R. I. |
| " Newbold, Wm. A. | Lee, A. | Nov. 6, | St. Andrew's, Wilmington, Del. |
| " Randall, H. C. | Williams, | Nov. 22, | Christ, Pomfret, Conn. |
| " Rich, William A. | Bedell, | Nov. 10, | Grace, Cleveland, Ohio. |
| " Richards, C. A. L. | Eastburn, | Nov. 18, | St. James's, Great Barrington, Mass. |
| " Rowling, John H. | DeLancey, | Sept. 25, | Trinity, Geneva, W. N. Y. |
| " Smith, Marshall B. | Lee, | Dec. 7, | St. Andrew's, Wilmington, Del. |
| " Smith, Richard S. | Bowman, | Nov. 24, | Trinity, Pittsburgh, Pa. |
| " Stryker, J. V. | Williams, | Sept. 23, | Christ, Sharon, Conn. |
| " Stuart, Henry M. | Bowman, | Sept. 25, | St. Clement's, Philadelphia, Pa. |
| " Wise, Henry A. | Johns, | Oct. 9, | St. James's, Richmond, Va. |

CONSECRATIONS.

| <i>Name.</i> | <i>Bishop.</i> | <i>Time.</i> | <i>Place.</i> |
|----------------------|----------------|--------------|---------------------------|
| Christ's, | Whipple, | Nov. 29, | Red Wing, Minnesota. |
| Grace, | Bowman, | Nov. 9, | Cressona, Pa. |
| Nativity, | Davis, | Sept. 9, | Unionville, S. C. |
| Quintinoco, | Johns, | Nov. 9, | Ayletta, Va. |
| St. George's, | Potter, H. | Nov. 20, | Schenectady, N. Y. |
| St. George's Chapel, | Potter, H. | Sept. 18, | New York City. |
| St. James's, | Bowman, | Nov. 15, | Muney, Pa. |
| St. John's, | McCoskry, | Nov. 17, | Detroit, Mich. |
| St. John's, | Williams, | Nov. 29, | Washington, Conn. |
| St. Luke's, | Johns, | Nov. 7, | Nottaway Co., Va. |
| St. Mary's, | Atkinson, | Nov. 25, | Orange Co., N. C. |
| Trinity, | Upfold, | Nov. 1, | Connersville, Ind. |
| Trinity, | Burgess, | Sept. 21, | Lowiston, Maine. |
| | Johns, | Nov. 10, | King and Queen C. H., Va. |

OBITUARY.

The Rev. STEPHEN GREEN HAYWARD died at Sodus, N. Y., August 27, 1859, aged 26 years and 7 months. He was born at Sodus, January 31, 1833, of Presbyterian parents; conformed to the Church at an early age; received the best education which his circumstances would allow, at Jubilee College, and at Nashota; spent some time at Mr. Breck's Indian Mission; was ordained Deacon November 16, 1856, in St. Paul's Church, Syracuse, and Priest, May 30, 1858, in Trinity Church, Geneva, N. Y., by the Rt. Rev. Bishop DeLancey. He had the Cures, successively, of St. Luke's, Granby, and of St. John's, Catharine, Western New York. He was humble, modest, faithful.

The Rev. JOSEPH MAYO died at his residence in Radnor township, Peoria Co., Ill., on Saturday, the 3d day of September, 1859, in the 67th year of his age. Mr. Mayo was a native of England, and a graduate of Oxford University. He came to the United States many years since, and was for some time connected with the diocese of Ohio. After removing with his family to Illinois, about eleven years since, disease, an affection of the heart, disabled him from any regular performance of ministerial duties, and consequently the latter years of his life were passed in retirement, on his farm, devoting the most of his time, when his health permitted, to agricultural employment. Possessing talents of no common order, a mind richly stored with useful information, a warm heart, genial temperament, and superior conversational powers, the loss of the deceased will be long and severely felt.

Mr. Mayo leaves ten children, all grown up, and all communicants of the Church, who are living witnesses of the success which, under Providence, crowned the pious and faithful efforts of himself and his estimable wife (who survives him) in rearing them amidst surrounding difficulties. Realizing little or nothing during the whole period of his ministry in this country, for his clerical services, his support was chiefly derived from his own labor and exertions.

The Rev. NATHAN STEM, D. D., Rector of St. John's Church, Norristown, Penn., died at that place, November 1, 1859.

ELECTION OF MISSIONARY BISHOPS.

On Friday, October 14, in the House of Clerical and Lay Deputies, at the General Convention, at Richmond, Va., the Report of the Committee recommending the election of two additional Missionary Bishops, was taken up as the

order of the day. After a full discussion, the vote in the affirmative was *unanimous*. The whole scene was in the highest degree impressive. A writer in a secular paper describes it in the following language.

Dr. Creighton rose in his place and called for the expression of the House in the usual way. "Those who are in favor, &c., will say aye."

"*Aye!*" rolled through the vast Church in one deep, strong voice, as the voice of one man!

"Contrary minded," said the President. Unbroken silence all over the House was the only response.

It was not yet the hour of adjournment by half an hour. All debate on lesser subjects that would have followed seemed out of place after such a triumph of right feeling in the right direction. Rev. Dr. Stevens, under the influence of this reflection, rose amid the silence and said:

Such an extraordinary occasion as this ought not to pass without some expression of gratitude to the great Head of the Church for this unity of the House on so momentous a question. Let us all rise, my brethren, and chant the *Te Deum*, and at once adjourn!"

"Not the *Te Deum*, but the *Gloria in Excelsis!*" cried an earnest voice.

"Let some one of the Delegates raise it!" said another, with emotion in his tones.

Rev. Dr. Talbot, of Indiana, then rose, with the mighty "*Gloria*" on his lips, and two hundred and fifty voices joined in and swelled the sublime chant.

"Glory be to God on high, on earth peace, good will towards men! We praise Thee, we bless Thee, we worship Thee, we give thanks to Thee, &c., &c."

After the first few words, many of the voices gradually dropped down, and faces were buried in hands and handkerchiefs; tears choked the utterance of many, and in the midst of the profoundest emotion, which no pen can describe, no tongue do justice to, the *Gloria* went on, now rising, now falling, now kindling with rapture, now muffled and lowered with weeping; but as one after another subdued his emotions and joined in again, the sacred song rose louder and louder, with woman's trembling treble intermingled, until at length with the full anthem of all the voices, rich and tremulous, every one of them with tears, this grand chant sung as it was never sung before on earth, ended. Every eye was shining with tears, yet beaming with serene joy! It seemed as if the Holy Spirit had descended upon His Church, as aforetime in the day of Pentecost, moving all hearts as one heart towards each other and to God.

"The Benediction from the chair!" cried some one.

The President had stood all the while deeply moved, his handkerchief in his hand while the tears coursed down his cheeks. He said, (as soon as he could command himself sufficiently to trust his voice,) "Let us pray."

The whole Delegation fell upon their knees and the President offered up the beautiful and appropriate prayer, the last in the Institution Office, which seemed as if written for this very scene and hour. The Benediction was then pronounced with pathos most touching, and for a long time the House remained upon its knees in silent, solemn thanksgivings.

The members then rose calmly, every eyelid wet, and retired with the gravity of eternity impressed upon their countenances, as if they had seen God face to face. Such faintly was the scene which I have felt myself incompetent to describe, so as to convey any just outline of the reality, and so as fully to impress you with its extraordinary character.

The Bishops in the other House hearing the singing, were filled with surprise, and several came in to see what was passing, and stood in the church looking on with wonder, not knowing what had gone before.

This day will never be forgotten in the Church.

On Tuesday, October 18, in the same House, a message was received from the House of Bishops informing this House that they had passed the following resolutions:

Resolved, That all the portions of our country North of 36 deg., not yet organized into Dioceses, nor included within any other missionary jurisdiction, be included within the jurisdiction of the Missionary Bishop of the Northwest.

Resolved, That all those portions of our country South of 36 deg., not yet organized into Dioceses, nor within any other missionary jurisdiction, be included within the jurisdiction of the Missionary Bishop of the Southwest.

Also that the House of Bishops nominate to this House Rev. JACOB L. CLARK, Rector of St. James's Church, Waterbury, Connecticut, as the Missionary Bishop of the Northwest, and Rev. HENRY C. LAY, Rector of the Church of the Nativity of Huntsville, Ala., as the Missionary Bishop of the Southwest.

At the Evening Session of the same day, a vote was taken which was declared as follows:

CLERICAL.

For Rev. Dr. CLARK, yeas 30—nays 3

For Rev. Dr. LAY, yeas 30—nays—

LAY.

yeas 24—nays 2

yeas 26—nays—

The PRESIDENT declared that both persons nominated were duly elected.

The Delegates and audience simultaneously arose and united in the *Gloria in Excelsis*.

The Rev. Dr. Clark having (and from the very first) positively declined the nomination, the House of Bishops, on Saturday, October 22, nominated in his place, the Rev. JOSEPH C. TALBOT, D. D., Rector of Christ Church, Indianapolis, Ind. A vote being taken, the President announced the result of the ballot as follows:

Whole number of Dioceses voting,.....29

For the nomination,

Against the nomination.

Vote of the Clergy,.....29

00

Vote of the Laity,.....22

00

The President declared that the Rev. Dr. Talbot was therefore unanimously elected.

The Deputies and audience then united in chanting the *Gloria in Excelsis*.

SOCIETY FOR THE INCREASE OF THE MINISTRY.

This Society has already so far established itself in the confidence and sympathies of Churchmen, as to give promise of great usefulness. It aims to meet the first great want of the Church,—the want of men,—men of the right spirit,—men well trained for the Church's work. It is a cause for gratitude to God, and humiliation to the Church, that so large a proportion of those now ministering at her Altars were raised and educated outside her fold. The "Society for the Increase of the Ministry" has already about forty young men on its list, studying in various seminaries and colleges; and over ten thousand dollars pledged or given for their support. The Society is not local, sectional, or partisan in its character; but in its plan and method of operation, it embraces every portion of this country. The Rev. Dr. J. L. CLARK, of Waterbury, Conn., is Financial Secretary and General Agent of the Society. No young man of the right stamp, desiring to serve CHRIST, in His Ministry, need hesitate for want of means. Our readers, scattered all over the country, can do much to carry out this noble and timely enterprise. The Society is in the hands of careful men.

GENERAL THEOLOGICAL SEMINARY.

At a Triennial meeting of the Board of Trustees, held in New York, Sept. 27, 1859, a most important matter touching the interests of the Seminary came before the meeting. A Committee previously appointed, consisting of the Rt. Rev. Bishop Lee, of Iowa, the Rev. Dr. Wilmer, of Philadelphia, the Rev. Dr. Higbee, the Hon. G. C. Verplanck, and Wm. H. Bell, Esq., of New York, reported on the "Practicability and expediency of removing the location of the Seminary beyond the limits of the city of New York." They report, that there are no legal difficulties in the way of removing the Seminary to another location within the Diocese of New York; and that, by so removing, an annual income of *twenty eight thousand, six hundred* dollars can be secured for the use of this Seminary. The

objections to educating theological students in the heart of a great city like New York, are strongly stated.

The following Resolutions were passed by the Board.

"*Resolved*, That the Committee on the Removal of the Seminary be continued and empowered, in conjunction with the Treasurer and Finance Committee, to treat with our venerable Emeritus Professor, Clement C. Moore, LL. D., for the payment of the mortgage of seven thousand, three hundred and twenty dollars, given to him by this Board, in June, 1834, upon the block upon which the Seminary stands, and procure a discharge and satisfaction thereof from him: and that the fund called "the personal estate," referred to by the Finance Committee in June last, or so much of it as shall be necessary, is hereby appropriated for that purpose.

"*Resolved*, That it be referred to the Committee on the Removal of the Seminary, to consider further the necessity and expediency of such removal; and also, the best mode of providing for the accommodation of the Professors and Students; and to suggest a proper location for the Seminary, in case it shall be deemed expedient to remove it, and to report to the next meeting of the Board."

That the great end of Theological Education would be subserved by placing the Seminary wholly under the control of the Diocese of New York, and by restoring to the several Dioceses the moneys contributed by them for a General Institution, to be used under Diocesan direction, we have no doubt. The Seminary in New York would still be amply endowed, and the new Seminary in South Carolina, now struggling with poverty, would be placed above want. Besides, no one can be so blind as not to see that the sentiment of the Church is setting irresistibly in the direction of Diocesan independence.

But, whatever may be done with the General Theological Seminary, or with its property, the whole Church owes a debt of honor to one man, which cannot be estimated by dollars and cents; we mean the Venerable Emeritus Professor, CLEMENT C. MOORE, LL. D., a man of rare worth, equally distinguished for his learning, modesty, unostentatious liberality, and humble piety. That sacred debt should be religiously discharged, and at every sacrifice.

VERMONT EPISCOPAL INSTITUTE.

The Trustees of the Vermont Episcopal Institute recently held their Annual Meeting at the Episcopal residence at Rock Point.

The Report of the Executive Committee, making a full statement of their operations during the past year, was submitted to the Board, exhibiting a very flattering account of the finances of the Institute, and a prosperous condition of all its affairs.

The tract of land of one hundred acres, including the house and buildings which Bishop Hopkins now occupies at Rock Point, has been purchased—the walls of a stone Gothic Building, a hundred and twenty feet by sixty feet, erected and covered—all of which has thus far been paid for without incurring a dollar of debt; and the Corporation have now available resources, in cash and good subscriptions, amounting to about nine thousand dollars, with which to complete the building and make arrangements for opening the Seminary and Schools.

The whole property is under the management and control of a Board of Trustees, chosen from different sections of the State, with the approval of the Convention of the Diocese, and in accordance with the charter granted by the Legislature of the State of Vermont.

A legacy of ten thousand dollars has already been made by a worthy and liberal Churchman of Vermont, (now deceased,) for the endowment of a Professorship, and the Rev. ALBERT H. BAILEY has been appointed Professor.

REV. DR. FORBES'S RENUNCIATION OF ROMANISM.

The following Letter has appeared in the public papers. It is understood that Dr. Forbes has taken his position as a layman in the Church of which he was once

a Minister. He found Romanism to be a miserable sham, and an outrage on "private conscience, moral truth, and justice." He owes it now to give to the world the record of his experience; the very thing which the Romanists fear, and will prevent if in their power.

NEW YORK, Oct. 17, 1859.

Most Rev. John Hughes, D. D. Archbishop, &c. :

MOST REVEREND SIR:—It is now nearly ten years since, under your auspices, I laid down my ministry in the Protestant Episcopal Church, to submit myself to the Church of Rome. The interval, as you know, has not been idly spent; each day has had its responsibility and duty, and with these have come experience, observation, and the knowledge of many things not so well understood before. The result is, that I feel I have committed a grave error, which, publicly made, should be publicly repaired. When I came to you, it was, as I stated, with a deep and conscientious conviction that it was necessary to be in communion with the See of Rome; but this conviction I have not been able to sustain, in face of the fact that by it the natural rights of man and all individual liberty must be sacrificed—not only so, but the private conscience often violated, and one forced, by silence at least, to acquiesce in what is opposed to moral truth and justice. Under these circumstances, when I call to mind how slender is the foundation, in the earliest ages of the Church, upon which has been reared the present Papal power, I can no longer regard it as legitimately imposing obligations upon me or any one else. I do now, therefore, by this act, disown and withdraw myself from its alleged jurisdiction.

I remain, Most Reverend Sir, your obedient servant,

JOHN MURRAY FORBES, D. D.,
Late Pastor of St. Anne's Church, N. Y.

ROMISH MISSIONS IN OREGON AND WASHINGTON TERRITORIES.

A late (New York) *Freeman's Journal* (Romish) has the following account of reinforcements of the Romish Mission in a field which we ourselves are pretending to occupy. We have less of their heathenish *Mariolatry*; let us have more of their zeal. Let us *do more*, or *boast less*. The whole account is worth reading and pondering. "The children of this world are wiser," &c.

"The Most Rev. Archbishop Blanchet, of Oregon City, arrived in this city from Canada on Monday last, and on Tuesday took the California steamer on his way home. The Very Rev. J. B. Brouillet, the learned and distinguished Vicar General of Nesqually, W. T., took the same steamer on his way home.

"Archbishop Blanchet had with him four priests, Rev. Messrs. Piette, Poulin, and Malo, of Lower Canada, and Rev. Mr. Crocquet, from the American College at Louvain, Belgium, all for the diocese of Oregon city, and one priest for the diocese of Vancouver's Island, of which Bishop Demers is Prelate. The Archbishop takes with him a numerous colony of Sisters—*twelve* Sisters of the Order of Jesus and Mary, to be established in the city of Portland, Oregon, in the house bought for them in 1857. This Order is specially devoted to teaching. Two Sisters of Charity go out to the diocese of Nesqually, to join some of the same congregation established at Fort Vancouver since 1856; also two Sisters of St. Anne, for Vancouver's Island, to join their community established at Victoria, engaged in teaching, and in attending a hospital and asylum. A brother of the congregation of St. Viator goes out to join two others who are engaged teaching at Victoria. Three servant maids go out to attend on the Sisters, and six boys go as attendants on the ecclesiastics. Thus, the colony that left this port on Tuesday for Oregon and adjacent parts numbered in all thirty-three persons. To assist the Archbishop in taking so large a number with him, the Bishops of Montreal, Quebec, St. Hyacinthe, and Three Rivers, ordered a collection in all the parishes of their different dioceses, which was liberally responded to by the faithful of Lower Canada.

"On the day of his sailing, we have received the following from the Archbishop of Oregon:

"NEW YORK, Sept. 20th, 1859.

"*Editor of the Freeman's Journal:*

"The Archbishop of Oregon went this morning to Hoboken, for the purpose of celebrating there the holy mass in the Church of Our Lady of Grace, and putting himself and his missionaries and nuns under the protection of the Mother of God.

"The mother-superior of the Sisters of the Holy Names of Jesus and Mary, of Longueil, near Montreal, will go also, (this evening,) to pay her visit to the same Mother of Grace in Hoboken, in order to obtain her powerful protection for the Archbishop of Oregon and the twelve Sisters of Longueil who accompany him. She starts for Longueil accompanied by the Rev. Mr. Cauvin, of Hoboken.

"Messrs. Ducharme and Gauthier, agents of the Montreal and Troy Railroad, and Mr. J. B. Fletcher, agent-general of the same Company, had the kindness to provide the Archbishop, and the priests and nuns who accompanied him, with a separate car, and another for their luggage. They granted a free passage to him and to the mother-superior of Longueil, and to her companion, and charged only half price for the friends and relatives of those who were destined for Oregon.

"Saturday last, the day of the great storm, at seven o'clock in the morning, Rev. Mr. Quinn, of St. Peter's, Barclay street, was at the dock, waiting for the arrival of the Archbishop and his priests and Sisters, with many carriages, to convey them to the Ladies of the Sacred Heart in New York, and thence to Manhattanville, and to the Sisters of Charity in Barclay street. To the exertions, zeal, and devotedness of Rev. Mr. Quinn we have no expression sufficient to convey our gratitude, nor to the Ladies of the Sacred Heart and the Sisters of Charity. We pay also our thanks to Rev. Mr. Cauvin, of Hoboken, who has given hospitality to many of our priests, Sisters, and Brothers. The Archbishop of Oregon took his lodgings at the house of the Archbishop of New York, and was present last Sunday at the cathedral, where he gave his blessing to the faithful.

"On the eve of his departure for Oregon, the Archbishop wanted \$6,000 to pay the expenses of the voyage. By a circular of the Bishops of Lower Canada, the three dioceses of Quebec, Three Rivers, and St. Hyacinthe furnished \$1,019, Montreal alone \$1,053. As he wanted yet \$4,000, a good Catholic of the district of Montreal gave the balance.

"This is not the first time Canada has shown her generosity towards Oregon. In 1847 the Bishop of Nesqually collected there \$2,000; in 1850, Bishop Demers, \$4,200; besides the considerable sums of money Canada sends yearly to the Propagation of Faith."

DEATH OF M. CABET, THE SOCIALIST.

It is not too late to notice the termination of the earthly career of a man whose name was so prominent in connection with the Socialistic experiments of America and Europe, and who died in disgrace at St. Louis, Mo., Nov. 9th, 1856. ETIENNE CABET was born at Dijon, France, Jan. 2d, 1788. He was educated for the bar; for his violent speeches in the Chamber of Deputies and his seditious pamphlets, he was indicted for treason and fled to England. He returned to Paris in 1839; became a political writer, and devoted himself to the preaching of those social reforms which are best described as Socialistic, Owenistic, Fourierite, Communist, &c. Having labored, and successfully, to undermine society, and thus prepared the way for the Revolution of 1848, he escaped being sent to Cayenne, by embarking with a company of followers for the Red River, in Texas, where he established a Fourierite community. This effort proving disastrous, he next bought up the

Mormon city of Nauvoo, in Illinois. Here, it is said, he ruled with a rod of iron; murmuring and discontent arose, and he fled from Nauvoo, accompanied by a few of his most devoted partisans. Shortly after his arrival at St. Louis, which was the place of his retreat after abdicating the sovereignty of Nauvoo, he was seized with an attack of apoplexy, which terminated in a few hours his fitful career, at the age of 68 years. Thus the Socialist bubble burst with the ignominious and cowardly death of its most famous leader.

What a commentary is all this upon the social theories of the day! all, which are based upon the perfectibility of human nature, and upon a denial of that elementary truth, the native depravity of the human heart! Popery laughs and jeers at this experiment of Socialism: *we* should learn the duty of diffusing the power of the Cross, of extending the Church, as one of the three great elementary Institutions in our social well-being.

EPISCOPACY IN THE ARMY.

We learn from one of the sectarian prints that the "Baptist State Convention" of Connecticut, at its late Anniversary, passed the following resolution on this subject:

Resolved, That Rev. Drs. Hodge, Turnbull, and Phelps be a committee to memorialize Congress on the tendency manifested by our national government to establish the Episcopal form of worship in the Army and Navy.

Now we are inclined to think that this is very much a begging of the question. It is quite as probable that we, as so-called Episcopalians, should watch as anxiously as any, the manifestation thus referred to on the part of our "national government;" but we must confess that we have not been able to discover that tendency in any degree whatever. We believe that what is here called "the Episcopal form of worship," is had recourse to in the Army very much, if not altogether, because it is the only reliable form of worship which they find ready to their hands. As a matter of safety, in order to secure true Christian worship in the Army, and at the same time to guard against those frequent interpolations of a political, not to say an insubordinate character, in which those who use extemporaneous prayers are so apt to indulge, we do not wonder at the Prayer Book being preferred. And then comes the question—which is the great question of all—What is this Episcopal Prayer Book, against which sectarian agitators are endeavoring to "arouse the spirit of the people?" Why, not only has it come down to us, in its more important portions at least, from the earliest and purest periods of the Church of Christ, but it is so thoroughly pervaded by the spirit of the Gospel, and contains in its formularies so much of the actual language of the Gospel, that no really Christian sect can possibly point out any real objections to its use, save and except that it is what they call *Episcopal*! Of course, they mean *Catholic*—some of them would even call it *Romish*! But, in truth, it is so really Evangelical, and has stood the test of godly usage through so many centuries, that nothing but sectarian bigotry of the grossest kind has ever been found to oppose it, either in this or the old country.

SUMMARY OF FOREIGN INTELLIGENCE.

DEATH OF ARCHDEACON HARDWICK.

The Rev. CHARLES HARDWICK, M. A., Archdeacon of Ely, came to his death by an accident, on the 18th of August. In company of a small party he had ascended a peak of the Pyrenees, just over the border line in Spain, and near the French village of Lu Chon, and in attempting to descend alone, and by an un-

frequented route, fell and was instantaneously killed. He was born in Yorkshire, in 1820, and took his degree of Bachelor of Arts at Cambridge, in 1844. Among his most valuable works are his "History of the Articles of Religion," in 1851, his "History of the Church in the Middle Ages," in 1853; and four volumes of a most important work interrupted by his death, entitled "Christ and other Masters," being "an historical enquiry into some of the chief Parallelisms and contrasts between Christianity and the Religious Systems of the ancient world." He was also intimately connected with the late Missionary and Convocational movements of the English Church. At the time of his death he held the Office of Divinity Lecturer at King's College, Cambridge, and he had also recently been appointed to the Archdeaconry of Ely. The early death, at the age of thirty-eight, of one so full of promise, is a sad loss. His "History of the Articles," reprinted in this country by Hooker, in 1852, has made him favorably known in the American Church.

IMPORTANT MISSIONARY MOVEMENT IN AFRICA.

That indefatigable and noble Missionary Bishop, the Rt. Rev. ROBERT GRAY, D. D., Bishop of Capetown, South Africa, recently in England, and before taking his departure for his Diocese, issued the following address:—

"My dear Brethren—Having been requested by many kind friends who have aided me in the efforts which I have been making during the last year and a half for the extension of Christ's kingdom in Africa, to give them some information as to the success of my plans before I left England, I avail myself of this method, on the eve of my departure, of complying with their request, and at the same time of thanking them for the hearty and generous support which so many of them have rendered me.

"My plans included—

"1. The subdivision of my Diocese, by the erection of St. Helena into a separate See.

"2. The raising funds for the maintenance and extension of missions amongst the heathen and Mahometans within my Diocese.

"3. The foundation of new missions beyond British dominion.

"4. The placing these missions under Bishops of the Church.

"5. The establishment of an institution for the training of a native ministry for the various races of South and South-Central Africa.

"It has pleased God thus far to give success to these plans.

"1. The See of St. Helena (including Ascension and Tristan d'Acunha, together with the charge of the English congregations upon the East coast of South America) has been founded, and 5,000*l.* obtained for the endowment of the same. The See becomes a suffragan to Capetown, and thus makes the Province to consist of four Bishops.

"2. Some additional funds have been obtained for maintaining and extending our work amongst the Hottentots and Malays; and I have been enabled, during my stay in England, to send out twenty Clergy, Catechists, or Schoolmasters. There are still about fifteen posts which I am at this time anxious to fill up, but dare not venture to do so. The number of fresh applications which I continually receive is very great. I have, however, fully appropriated all the funds which have been placed at my disposal, and it will be remembered that my subscriptions are both uncertain and limited, and in no case extend beyond a period of five years.

"3. The Society for the Propagation of the Gospel has voted 1,200*l.* a year for the foundation of new missions beyond British territory—1, in Independent Kaffraria; 2, in Pandas Country, beyond Natal; 3, in the Free State, including Mosheeshs, and the Griqua Country. In each of the two first-named countries there may be a population of three hundred thousand souls, in the latter, of about one hundred thousand. Men are ready, I believe, to enter upon all of these works. We must be prepared to enlarge these missions from year to year.

"For the establishment of a mission, to consist of six Missionaries and a Bishop, in the regions explored by Dr. Livingstone, many distinguished members of both our great Universities have formed themselves into a committee, and vigorous steps are being taken to raise funds and obtain men.

"4. It has been admitted by the Secretary of State for the Colonies, after consultation with the law officers of the Crown and with his Grace the Archbishop of Canterbury, that there is nothing to prevent the Bishops of the Church in South Africa from consecrating, in their Cathedral Churches, Bishops to head missions in countries beyond her Majesty's dominions. The whole subject has also been brought under the consideration of Convocation. That body will decide whether, and under what conditions, the Church of England will send forth Bishops to convert the heathen; and I need scarce say that the colonial Churches, though neither represented in the Synods of the Church of England, nor bound by their decisions, will receive, with very great deference, the conclusions at which they may arrive. Towards the foundation of a See in the Free State, I can appropriate the sum of 2,000*l*. I should have been very thankful if I could have provided the whole endowment.

"5. Towards the foundation of a native College, I am enabled, through the bounty of Miss B. Coutts and others, to appropriate a sum of 3,000*l*., and about 200*l*. a year. The Society for the Propagation of the Gospel gives 800*l*. a year. There are now within the College about fifty children, mostly the sons of chiefs. I wish to throw open its doors, if possible, for the reception of other children from Central Africa, and to establish a school for female children, that our young men may not be constrained, as they arrive at manhood, to marry heathen wives. At present, however, I have not sufficient funds to maintain more than twenty children, and I fear that on my return to the Cape I may be compelled to send away some of these children, who have hitherto been maintained so generously by the Governor at his private cost. I shall grieve to break up any part of the work, but it is better to do so than to involve myself in an expenditure which I shall not be able to meet. Towards the accomplishment of these various objects I have succeeded in raising, by personal appeals, about 14,000*l*., and 1,200*l*. a year in subscriptions for five years.

"I have only, in conclusion, to express my heartfelt thanks to those many friends who have aided me in carrying out these great plans for the glory of God, and the salvation of men's souls. That God may bless them, and have them in His holy keeping, is my earnest prayer; and I trust that they also will remember me and my fellow-laborers in their intercessions before the throne of grace.

I remain, my dear brethren, your obliged and faithful servant,

"R. CAPE TOWN."

OXFORD AND CAMBRIDGE MISSION TO CENTRAL AFRICA.

This Mission, of which we gave an account in the July No., gained a new hold on public confidence and faith at a very large and enthusiastic meeting at Cambridge, Nov. 1st. The highest worth of character which England can boast was represented at the meeting. The Bishops of Oxford and Grahamstown, Mr. Gladstone, Chancellor of the Exchequer, Sir George Grey, and Mr. Walpole, M. P., each spoke with all their accustomed eloquence and fervor.

GENERAL SYNOD OF THE CHURCH OF ENGLAND IN NEW ZEALAND.

Among all the Synodal movements in the Anglican Colonial Churches, none is more important than that of the Church in New Zealand.

The first meeting of the General Synod of the branch of the United Church of England and Ireland, in New Zealand, took place at Wellington, at five o'clock, P. M., on Tuesday, March 8th, 1859, in the new Provincial Council Chamber, placed at the disposal of the Synod by the Superintendent of the Province.

There were present the Bishops of New Zealand, Christchurch, and Nelson; Archdeacons W. Williams, Brown, and Kissling; Revs. R. Burrows, S. Williams,

J. C. Bagshaw, S. Pool; Messrs. Atkins, Bury, Fearon, Haultain, Hirst, St. Hill, Swainson, and Williams.

The Bishop of New Zealand reported to the meeting the steps he had taken for carrying into effect the Resolutions of the General Conference held at Auckland, in 1857, with a view to the Constitution of the first General Synod, and the names of the several persons who had been elected members.

On the motion of the Bishop of Christchurch, seconded by Mr. Swainson, the Bishop of New Zealand was elected President of the Synod. The President delivered a very elaborate Address on the Constitution of the new General Synod and its relations to the several Diocesan Synods, &c., &c. Many of the details in the practical working of the system are as yet undetermined. In one respect, the Church in New Zealand has taken a new step; it has chosen *not* to apply to the Colonial Legislature for permission and authority to erect a Church Synod. The Bishop, in his Address, says, "They would not boast themselves against their Mother Church in abandoning fruits of her present system:—

"On the contrary, we desire, as faithful children, to show, so far as God may give us grace, how glorious she might have been, in the purity of her doctrines, and in the holiness of her Liturgy, if she had been released from those chains from which the peculiar circumstances of the Colonial Church have set us free. The abuses of private patronage, the sale of spiritual offices, inequality of incomes, the failure of all corrective discipline over the beneficed Clergy, the heart rending injustice of dilapidations, all springing from the same root of private property—these are no part of the Church of England, and they must have no place here. We should be guilty indeed, if, with our eyes open, and a free choice before us, we should engraft upon our new branch of the Church of England the same abuses, against which the preachers at Paul's Cross and Whitehall remonstrated in vain."

In proof of the success of the Church in that distant field, the Bishop says, "Who would ever have thought that four Bishops would have met together here, and that one of our most solemn acts would be the consecration of a fifth; or that the present body of Clergy would represent sixty of their order? It is but forty-five years since the first missionary landed in New Zealand, and but twenty since the Colony was formed. All this wonderful change has been accomplished within the lifetime of many who are here present. Surely 'this is the finger of God,' and this is the ground of our assurance, that He is with us in our present work; and that He will effectually accomplish what He has so wonderfully begun."

Among the plans for the future, he also says: "I have already mentioned that an endowment both in money and land has been provided for the Melanesian Bishopric; and let us never rest satisfied till the Bishop of the Isles has taken his seat among us. Already it has pleased God that our field of view should be extended over seventy or eighty islands; and our work will not be done till twice that number of heathen islands shall have received the message of salvation. To make this work our own, to identify it with the duty of our branch of the Church, to form systematic plans, and to carry out regular efforts for its support, will be a part of our proceedings upon which I do not anticipate one dissenting voice."

Such zeal, such far-reaching wisdom, such energy, hard-working, and self-denying, in spreading Christ's Gospel in Christ's Church, are the harbingers of a bright and glorious day.

DEFEAT OF RADICALISM IN ADELAIDE, SOUTH AUSTRALIA.

In our last April No. we gave an account of the game attempted to be played in Adelaide by a certain dissenting preacher, Mr. Binney, and of his signal discomfiture. We have now the sequel to that game. At an adjourned Meeting of the Synod of the Diocese, held June 7th, the Governor of the Colony, Sir Richard MacDonnell, attempted to break down all barriers between the Church and the Sects, by proposing the following Resolutions:

1. That in the opinion of this Synod the time has arrived for promoting Christianity and the spread of evangelical truth in South Australia, by a closer alliance

between the branch of Christ's Church which this Synod represents, and the other Protestant evangelical denominations in this colony.

2. That the most expedient course for usefully effecting such alliance appears to be a prompt and hearty recognition, on terms of equality, of our Protestant Christian evangelical brethren, whether originally sprung from the Anglican Church or not, as being all members of the general Reformed Church of Christ, with whom, therefore, we may safely and usefully ally ourselves in all good works.

The resolutions were moved by his Excellency the Governor, and seconded by Sir Charles Cooper, the Chief Justice of the province. The previous question was then moved by the Senior Synodsmen of the opposition, Marshall McDermott, Esq., and was seconded by Henry Gawler, Esq., a member of the English Bar, and a son of a former Governor of the colony. On the question, "Shall these resolutions now be put?" the voting (which was by order) resulted as follows:

Noes.—Clergy, 9; Laity, 17; total, 26.

Ayes.—Clergy, 9; Laity, 13; total, 22.

Majority against entertaining the Resolutions, 4.

This division must not, however, be understood as accurately representing the full measure of reluctance entertained towards these resolutions by the members of the Synod present; while to the opposition to them from without, the speech of the Governor in introducing them bore a pointed testimony. The Bishop did not vote, and thus was spared the necessity of his *veto*; yet he did not run away, as he did from Mr. Binney.

The Archdeacon manfully protested as follows: "My Lord President—With every sentiment of respect and esteem for the character and person of his Excellency, Sir Richard MacDonnell, and while fully appreciating his motives, I beg to enter my solemn protest against the introduction for discussion into this Synod of the motions tabled by his Excellency, on the following grounds:—

1. Because I believe what is therein proposed involves an essential change in the Constitution of this branch of the United Church of England and Ireland, which, supposing such change desirable, we are not competent to initiate.

2. Because they propose to decide upon matters which are utterly beyond the power of this Synod to deal with, as set forth and defined in the preamble and declaration of the conventional compact entered into by and between the Bishop, the Clergy, and Laity, by their representatives of this Diocese.

3. Because they ask the Presbyters of this Diocese to act in direct opposition to the second article of the 36th Canon, which they are sworn to observe, and in violation of one of their ordination vows—namely, "to be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's Word," much of which I believe to be held by some communions which are embraced in the said motions.

W. J. WOODCOCK, Archdeacon, Adelaide."

June 2, 1859.

THE BIBLE, OPICUM, AND THE BRITISH GOVERNMENT IN INDIA.

On the 30th of July a deputation, consisting of the Archbishop of Canterbury, the Bishop of London, the Duke of Marlborough, the Earl of Shaftesbury, the Lord Mayor, Lord Calthorpe, Lord Kinnaird, Lord Radstock, the Hon. A. Kinnaird, M. P., Mr. Lefroy, M. P., Mr. A. Mills, M. P., Mr. Gregson, M. P., Sir A. Agnew, M. P., Admiral Harcourt, and seventy other gentlemen and Clergymen, waited upon Lord Palmerston and Sir C. Wood at Cambridge House, when the *Archbishop of Canterbury* said their object was to request the removal of the authoritative exclusion of the Word of God from the system of education in the Government schools in India, so that none who may be disposed may be interdicted from the hearing or the reading of the Bible in school-hours, provided, always, that such safeguards be adopted against undue interference with the religion of the natives as may appear just and proper to the chief local authorities in the several governments of India. There was, his Grace remarked, a very

general feeling abroad that the want of religious knowledge amongst the people of India led to the late unhappy rebellion. The circulation of the Bible would tend to remove that ignorance.

The *Rev. H. Venn*, Secretary to the Church Missionary Society, confirmed this statement by reading some extracts from the writings and speeches of Sir John Lawrence, who was of opinion that the Bible might be freely introduced into schools in India, not only without danger to British rule, but with a certainty that it would cement the fidelity of India to the British Crown.

Sir C. Wood replied that there was no intention of excluding the Bible from school libraries, but only from school instruction, and however much Sir John Lawrence's views might be worthy of respect, he had received a diametrically different opinion from other authorities equally worthy of attention.

Subsequently a deputation from the Anti-Opium Society had waited upon Sir CHARLES WOOD, to urge the prohibition of the cultivation of opium, except for medicinal purposes, in British India. Sir CHARLES, in reply, said that the present unsatisfactory state of the finances of India rendered it impossible to touch the revenue derived from the opium trade.

SCOTLAND.—ANNUAL SYNOD OF THE DIOCESE OF ST. ANDREW'S, &C.

The annual Synod of the Diocese of St. Andrew's, Dunkeld, and Dunblane, was held Sept. 13th, in St. Mary's Church, Dunkeld. After the administration of Holy Communion, &c., the Synod was solemnly constituted. The usual preliminary business having been disposed of, the Bishop delivered a Charge to the Clergy, of which the principal topics were as follows: 1. The Perth Cathedral Declaration on the subject of the Holy Eucharist. 2. The so-called "Perth Collegiate School." 3. The postponement of the Confirmation at Crieff; under which head the Bishop communicated an important opinion from Mr. Roundell Palmer, on the Constitutional powers of the Episcopal Synod. 4. Certain ritual points connected with the Administration of the Holy Communion.

The Dean of the Diocese moved, and Mr. Johnston seconded, that "the thanks of the Synod be respectfully tendered to the Bishop for his excellent Address, and that he be requested to publish it." The motion was carried *nem. con.* The Bishop then pronounced the Apostolic Benediction, and the Synod was dissolved.

The Bishop, in his Charge, specified the following as doctrines condemned by the Episcopal Synod:

"1st. That the Sacrifice of the Eucharist is substantially the same as the Sacrifice of the Cross.

"2d. That in the Lord's Supper we kneel to the Lord Himself, invisibly present under the form, or under the veils of Bread and Wine.

"3d. That the only thing necessary to the completion of the Sacrifice is the Communion of the Priest.

"These are the doctrines which our Supreme Court of Appeal has condemned; and it is against the solemn condemnation of these doctrines that the Chapter of St. Ninians, acting apart from and against their Bishop, have enabled a gentleman resident abroad to protest."

Subsequently, Mr. Lendrum entered into correspondence with the Bishop to dissuade him from printing his Charge. A Scotch paper says: "We have seen the letters which have passed since the Synod, between the Bishop and Mr. Lendrum. The evident object of the letters was to endeavor to stop the publication of the Bishop's Charge—a document, from its calmness and lucidity, very damaging to the parties concerned. As Mr. Lendrum has failed in this, he expresses his determination again to rush into print against the wish of his Diocesan. That this is a suicidal policy for Mr. Lendrum, every one probably sees save himself, and, in all likelihood, he too may see it when it may be too late."

EPISCOPAL SYNOD OF SCOTLAND.

The annual Synod of the College of Bishops was opened in George Street Hall this day. There were present the Bishop of Edinburgh, (Primus,) the Bishop of Argyll, the Bishop of Brechin, the Bishop of Moray, the Bishop of St. Andrews, the Bishop of Aberdeen, and the Bishop of Glasgow. There was a large attendance of the clergy and laity from different Dioceses. Mr. Hamilton Pyper, Advocate, attended as Assessor to the Episcopal College.

The Bishop of Glasgow officiated as Clerk to the Synod, and Mr. Hugh James Rollo, W. S., as Assistant Clerk.

The Bishop of Glasgow read the order of business as follows:

I. Notices of Motion.—1. The Bishop of Aberdeen's motion, and the amendment thereon by the Bishop of Moray. 2. The motion of the Bishop of Brechin.

II. Appeals.—1. By the Rev. Patrick Cheyne against the Judgment of the Bishop of Aberdeen on the Relevancy. 2. By the Rev. Patrick Cheyne against the Judgment of the Bishop of Aberdeen on the Merits and Sentence. 3. By the Very Rev. James Smith against the revocation of his Commission as Dean of Moray and Ross, by the Bishop of that Diocese.

III. Memorials, &c.—1. Memorial from the Trustees, &c., of St. Andrew's Chapel, Brechin. 2. A Resolution of the Diocesan Synod of Glasgow and Galloway. 3. Presentment against the Bishop of Brechin.

The Bishop of Brechin was presented for trial by the Rev. Wm. Henderson and two laymen. The Bishop is given till January 7th to prepare his answer.

THE IRISH REVIVALS.

It has been strenuously maintained by the advocates of these "Revivals" that "an immense amount of good has been produced. The careless have become religious; the immoral have been reclaimed; the Churches are crowded with worshippers; the public houses are closed," &c., &c. It seems, however, as Mr. Canning once said, that "nothing is more fallacious than facts, except figures." The following official statement bears upon the question of the influence of the excitement on public morals.

BELFAST CRIMINAL STATISTICS.—A return of the criminal cases disposed of at the Belfast Petty Sessions for the eight months of 1858 and 1859, ending on the last day of August in each year, shows the following result: In the months of January, February, March, and April, 1858, the number of persons brought before the magistrates amounted to 2,890, while, in the same four months of the present year—those immediately precedent to the Revival—it amounted to 2,761 cases, being a falling off of 129 cases in the four first months of the present year. In May, commenced the "Revivals." In the four months from May to August, 1858, the number of prisoners brought before the magistrates of Belfast amounted to 3,457; while, in the same four months of this year, the number of parties, male and female, sentenced to punishment for being "drunk and disorderly," ran up to the sum total of 3,939, being an increase of no fewer than 482 offenders.

An Irish paper, the *Northern Whig*, referring to the allegation of the Revivalists, that the "cause of morality has been signally strengthened; that drunkenness has altogether dwindled into insignificance; and that peace, joy, and social love were the indwellers of every poor family and the preëminent glory of happy Ulster," maintains that the Millennium is as remote as ever; that the Revivals, instead of giving an impetus to religion and morality, have acted with a distinctly opposite effect, and have increased to a very considerable extent the ratio of drunkenness, criminal offenses, and personal misconduct.

"Night after night are places of worship filled with young men and women, preached to, thundered at, frightened out of their senses by threats of eternal condemnation and lurid visions of a place of torment; and night after night is

our police office, as a sort of compensatory retribution, crowded with 'drunk and disorderly' inmates. It may be recollected that in May and June of 1858 occurred the desperate street riots, which for so long a period disgraced our town, and consigned a more than usual number of individuals to prison; and yet, in despite of this, we find that in the month of June, of this wonderful year of Grace, there were brought before the magistrates seventy-nine persons more than in the same turbulent and alarming four weeks of 1858. The fact is, that just now the police accommodation is insufficient for the numbers brought in every night, and especially on Sunday nights. On Monday the 19th instant, fifty persons, male and female, were on view of the magistrates in the Court-house for being 'drunk and disorderly;' and yesterday a further allotment of forty-eight filled the prison dock to repletion! The numbers are weekly increasing, and yet we are told that Belfast is becoming a very Eden of innocence—a temple wherein morality and godliness and household amenities are enthroned and honored. But we see no proofs of these things—we firmly believe none can be found."

In this connection, we may remark, that in the United States it has frequently been observed, that great social disorder and immorality have often followed in the wake of these scenes of religious excitement. Sensuous emotionalism has sometimes taken one direction, sometimes another. The founders of those notorious "Communities," so-called, in this country, which are nothing more or less than heathenish brothels, and scenes of pollution, of which happily the public knows nothing, we say the founders of these dens and unclean cages were, a few years ago, the most active in getting up what were called "Revivals." Names and places can be given, if need be. They are known to some of our readers.

It may be also stated, that a "CORNISH CURATE" has lately given the testimony of his own close observation as to the working of Wesleyan "Revivals" in the West of Cornwall. He says:

1. The supernatural conviction of pardon of sins and assurance of salvation, is seldom produced save in crowded and heated meetings, where the noise, confusion and excitement cannot be conceived but by those who have witnessed them.
2. The bodily contortions, such as lying flat on the back, embracing a pillar or bench, clapping the hands, jumping, &c., are so ludicrous that they forbid any sane person to believe them the work of the Spirit of God. The same may be said of the visions seen by many of the converted. I could give many instances, but am unwilling to trespass on your space.
3. The, for the most part, extremely evanescent nature of the impressions produced by the revivals. It is no uncommon thing to hear of a person being converted, or "taken down and set at liberty," as the phrase here is, many times in a few weeks.

With regard to my second assertion, I would observe:

1. The system of Revivals leads to an utter deadness of conscience; for when people are accustomed to base their hopes of salvation solely on having experienced certain feelings, they are naturally led to neglect examination of their lives, or any reference to conscience; and the consequence is that the conscience becomes seared and inactive. A great proportion of the converted have by no means the character of being upright and honest in business; and in one particular—intercourse between the sexes before marriage—the standard of morality is, I believe, lower in Cornwall than in any other part of the world. It is common for regular attendants at class, or even class-leaders, to bring their first child to be baptized a very short time after marriage; and the number of illegitimate children, even among the better sort of tradespeople, is very great.
2. The notion, that by working themselves up to a certain pitch of mental agony, and calling over the same phrases for hours or days, they can procure a miraculous assurance of pardon, effectually operates against any attempt at examination of the past life, or confession of sin; and it must be borne in mind that

by far the greater part of those "taken down" are without any knowledge of sin whatever.

3. The degree to which the whole nervous system is excited, and the passions inflamed, among bodies of young people in Revivals, produces an immense amount of immorality. The magistrates and lawyers well know that every Revival is followed by a fresh batch of affiliation cases.

4. Revivals lead to a despising of public worship, at all events in the Church, and a neglect of the Sacraments. Almost every family has had a member, who has died in a state of religious delirium, without having ever partaken of them. "Of what use, then, can they be?" They must be "converted" in the Revival sense of the word some time or other, if they are to be saved at all. If it should please God to convert them, they are safe; if not, they cannot help it. The Revival system is destructive to all tenderness of conscience, true penitence, and steady efforts after holiness, and both indirectly and directly induces crime.

GROWTH OF POPERY IN ENGLAND.

The (London) *Eclectic* gives some facts which are worth noting. "Let us first look at the machinery with which the Church of Rome is working in Britain. And first, as regards the number of her Chapels. In the year 1780 there were only two hundred Popish Chapels in England. In 1829, the year of the Catholic Emancipation Act, they had increased to three hundred and ninety-four. It appears from the 'Catholic Directory' of the present year, that the number of Popish Chapels in England and Wales, in 1858, was seven hundred and forty-nine; and in Scotland, one hundred and seventy-seven; giving a total in Great Britain of nine hundred and twenty-six. This is a body numerically as large as the Free Church of Scotland, nearly as large as the Established Church of Scotland; or, we should say, larger, if we compare the public functionaries of the two Churches. It is instructive, too, to look at the rate of increase. Starting from the year 1780, when the number of Popish Chapels in England was two hundred, we find that in the first fifty years thereafter the additions were one hundred and ninety-four; whereas, in the next thirty years, that is, from 1829 to 1859, the additions were not less than four hundred and seventy-seven. Thus, with steady and ever accelerating steps, is Rome advancing to the position of a national establishment.

"Let us look next to the rapid increase and present numbers of Romish Ecclesiastics. The number of Priests in Great Britain, in 1829, was four hundred and seventy-seven; in 1858, their number, including Bishops and Priests unattached, was one thousand two hundred and twenty-two, being an increase of seven hundred and forty-five. Thus it appears, that during the last thirty years Popish Chapels in Great Britain have more than doubled, and that the Priests have increased threefold. In 1829, there were no monasteries in Great Britain; now there are thirty-four monasteries, although, by the Catholic Emancipation Act, such are illegal. In 1829, there were no nunneries in Great Britain; now there are no less than one hundred and ten. In 1829, there were no Popish Colleges in Great Britain; now there are eleven; of which number ten are in England, and one is in Scotland. No despicable progress this, since 1829. Where, then, there was but one Chapel, there are now two; where, then, there was but one Priest, there are now three; while the Monasteries, Nunneries, and Colleges, are all clear gain.

"Not a few of the nobility, large numbers of the aristocracy, and even the middle classes, followed the Clergy in the abandonment of their faith. The consequence has been a transference of no little social prestige, and great political power, and vast pecuniary resources to the Church of Rome in Britain. It is not the wont of that Church to leave advantages unimproved. These acquisitions were made the stepping-stones to higher. The Romanists demanded that the statute-book should be purged of all laws inimical to the dominancy of their sect. The statute-book was purged. The Church of Rome next demanded grants for her schools and reformatories. They were given. She demanded paid Chaplain-

cies for her Priests in the army. The Chaplaincies were conceded. She demanded the same thing in jails. It was granted. Her clamor grew louder with every new concession. The more that men strove to gratify her, though at the expense of their own rights and liberties, the louder grew her outcry of oppression and wrong, and in exact proportion as Protestant submissiveness increased and Protestant grants were multiplied, Romish arrogance grew the more intolerable, and the Romish demands the more numerous. And now what is the position of matters? Her Priests, Chapels, and flocks are rapidly multiplying in every part of the land. Monasteries, Nunneries, and Reformatories are springing up. A network of confraternities is being spread over the country."

MISSION TO BRITISH COLUMBIA.

In compliance with a requisition signed by a number of the heads of City houses, merchants, bankers, and others, the Lord Mayor convened a public meeting for Wednesday, November 16th, at the Mansion House, to bid farewell to Dr. Hills, on his leaving England to enter upon his Episcopal duties, to encourage him in his work as Missionary Diocesan of British Columbia, by pecuniary assistance towards the augmentation of the mission fund, and the assurance of sympathy and support. Previous to the meeting, which crowded to excess the Egyptian Hall, wherein it was held, a valedictory service was celebrated in St. James's Church, Piccadilly, where a sermon was preached by the newly appointed Bishop, and the sacrament of the Holy Communion was administered by the Bishops of London and Oxford.

The assemblage at the Mansion House, which was, as a matter of course, presided over by the Lord Mayor, included the Bishops of London, Oxford, Perth, and Columbia, the Dean of St. Paul's, Archdeacon Grant, Archdeacon Bickersteth, Sir George Grey, (late Governor of the Cape of Good Hope,) Sir H. Verney, M. P., Mr. Kinnaird, M. P., Mr. S. Gregson, M. P., Mr. Tite, M. P., Mr. Hope, M. P., Mr. W. Cubitt, M. P.; the Dean of St. Paul's; Revs. C. B. Dalton, H. B. Wright, and G. B. Guernsey; Sir R. Murchison, Sir John Lubbock, Mr. W. Cotton, Messrs. R. N. Fowler, C. Kinnaird, J. C. Salt, Simpson, J. Fitzgerald, H. Christmas, E. Hawkins, T. Jackson, T. Darling, and J. A. Smith.

There were also many ladies present, and amongst them Miss Burdett Coutts, to whose exertions and liberal contribution of 25,000*l.*, the establishment of the See is mainly owing.

The Rev. J. V. Povah opened the proceedings with prayer. The Lord Mayor then made a brief address of introduction.

The *Bishop of Columbia's* speech, which came next in order, comprised a most interesting sketch of the Colony of British Columbia, historical, statistical, and social, and of its varied and increasing population and their religious needs. We take pleasure in transferring to our pages two extracts from this speech, the one upon the native inhabitants of Columbia, the other upon the Chinese settlers, only regretting that we must content ourselves with so little.

"But this mission is not merely directed to the gold diggers and settlers; our object is likewise to carry the Gospel to the native tribes of Columbia. It is an important fact that whilst over the entire extent of the British North American territory the native population numbers but one hundred and forty thousand, there are of this number no less than seventy-five thousand in British Columbia alone. Again, the natives of this Colony differ materially from the Red Men in other parts of North America, inasmuch as they are of a more settled character, and are not marked by the same roving habits, which is a matter of no inconsiderable importance in regard to our efforts for extending to them the blessings of Christianity and civilization. These natives of Columbia are a people generally described as intelligent, reminding those who have visited both places rather of the natives of New Zealand for aptness and intelligence than of any other barbarous and uncivilized people, and promising under faithful teaching by zealous ministers of Christ an early adherence to the principles of Christianity and the

habits of civilized life. At present they are in a state of the deepest degradation. They have at times, I believe, practiced cannibalism, and all those cruelties and superstitious idolatries which are inseparable from an utter ignorance of the truth."

"And let me further say with regard to Columbia, that we must not stop there, but must look forward to that Colony being a place from which light may go forth to regions beyond. There are in British Columbia thousands of Chinese already, and, judging from the number that has entered California, it is not too much to expect that the total will ere long reach fifty thousand. We must not let them go back to their own land without taking with them something better than 'the bread that perisheth;' we must see that the Chinese who shall visit the shores of Columbia may taste of the blessedness of the Gospel of Christ in such a measure, that they may return to their own country to tell of the better riches which they have found, of 'the pearl of great price.' Thus may we hope to establish 'the mountain of the Lord's house' in Columbia, and in promoting the objects of the Columbian mission we may be hastening the arrival of that day when 'the knowledge of the Lord shall cover the earth as the waters cover the sea.'"

When the Bishop had concluded his speech, Mr. Kinnaird, M. P., rose and moved the following resolution:

"*Resolved*, That it is a high Christian privilege and duty to assist in the great spiritual work now opened out by Divine Providence in the interesting and important Colony of Columbia, and the Bishop and Clergy who are going forth there have claims of a strong and special nature, not only for warm and Christian sympathy, but also for sincere and earnest support in their arduous missions."

This resolution was seconded and spoken to by the Bishop of Oxford, and carried.

The Bishop of London then offered the following resolution:

"*Resolved*, That as the British nation is indebted for the founding of a mission from the Church of England in Columbia to the munificence of a Christian lady, and as it must depend upon voluntary contributions alone for additional strength and support, the requisitionists be requested to act as a committee in the metropolis (with power to add to their number) for the purpose of collecting contributions towards the special fund so urgently required for outfitting and maintaining a sufficient number of Missionary Clergymen."

After the Bishop had explained and enforced this resolution in an exceedingly pertinent speech, it was seconded by Sir R. Grey, and carried.

Mr. Tite, M. P., moved that the thanks of the meeting be given to the Lord Mayor presiding, and for the use of the hall.

Mr. W. Cotton seconded the resolution; and the Rev. John Garrett, in supporting it, took occasion to express the thanks of the Bishop of Columbia and those who were going out with him, for the kindness they had met with, and urged the necessity of further contributions to enable the Bishop to carry out the mission effectively. He observed that the Right Rev. Prelate had made himself responsible for 2,000*l.* for the maintenance of six Clergymen, and it was the object of the special fund to enable him to add six more to that number. More than the required number of thoroughly efficient and accepted Clergymen had offered themselves; all that was wanted was the funds to send them out.

The resolution was then put and carried, and, after a few words of acknowledgment from the Lord Mayor, the Bishop of London dismissed the meeting with the Benediction.

